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A Glimpse of Fuh-kien Mountains and Mountaineers.

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THE Province of Fuh-kien is almost an unbroken stretch of hills and mountains, a charming country to lovers of wild scenery, but tedious to travel in, for the only roads are foot-paths, and the only carriages are sedan chairs. Except near the seaboard the streams are swift and rocky, rendering their ascent by boat very slow. The descent is quick, but a little dangerous. One might think that in such a country rice could not be a staple, and yet it is the principal crop. On every hill and mountain where there is a spring and soil enough to work, there are terraces for rice. They penetrate into every nook and corner, so that a map of the rice patches of Fuh-kien would be a map of its water courses, from the rivers with their wide flats near the sea coast, to the smallest streams in wild glens close to the highest mountain tops. Suppose your travels take you over some divide a third, or a half a mile in height. The road follows a mountain stream and on either side are the rice terraces. At first the valley is broad and the upward slope gradual, with long terraces rising step by step before you and sweeping in graceful curves along the hill sides. Soon, perhaps, the valley contracts and the way grows steep and rocky. The rice fields narrow down to a mere strip like a flight of stairs, or dwindle out entirely. But soon the valley widens again and the rice terraces reappear. In the main they conform to the windings of the stream, in concave curves, no two alike; but occasionally the water is taken in a ditch to the brow of a hill, and a set of terraces descend its face in convex curves. Where stones are to be had, the faces of the terraces are built up with these: otherwise the original yellow clay constitutes

the outer face, which in heavy rains is apt to cave off. As you keep on upwards the stream divides and redivides, and little rivulets come in from glens on either side; but each has its setting of rice terraces. Amid the green of the rice, the babble of the waters as they leap from terrace to terrace, and the grand mountains all about, you seem to walk in a fairy land. At length the last spring is past and soon the top is reached. You rest a bit in a *t'ing* beneath the shade of some ancient yew or cypress, and then begin to descend. With the first appearance of water the rice terraces begin again and the scenes of the ascent are repeated in reverse order and never-ending variety.

The people who inhabit these valleys present great varieties of character and speech. If you cross a divide which separates two main branches of the river you may find people living within a few hours walk of each other who can scarcely converse together; in fact, every village has its own local brogue.

In the south-eastern part of the Shao-wu prefecture, three miles back from the mouth of one of these mountain streams, is the village of Yang-chin K'ang and here lives a Chinese doctor Ch'ün Ming-wang (陳明旺) by name. When we first opened a station at Shao-wu he had already learned the art of vaccinating, the knowledge of which, together with the virus, had found their way overland from Canton. This man was progressive and eager to learn more of the foreign treatment of diseases. In a few years he became an earnest Christian, and has ever since been an active worker, rather throwing in the shade our paid helpers. His residence is used regularly as a place of worship, and the worshippers have eaten altogether too many free dinners at his expense. The services which he holds are, of course, copied after ours, and at first the attempts at singing were indescribable; but a son of his learned of us to sing and to play a number of tunes on the reed organ; and then the doctor expressed a wish for a "baby organ." Two years ago last winter I loaned him one to see what he could do. With the help of a tune-book with "buck-wheat notes" he set to work in his own way, learned to play the air of the tunes with both hands in unison, and in time worked quite an improvement in the singing. About this time his son was married to his betrothed, and Dr. Ch'ün set to work to make a Christian woman of his pagan daughter-in-law. He did not have immediate success, but she learned to read, sing and play, and at last her mind seemed to wake up to the Gospel message. Once this last spring, when her father-in-law and husband were both necessarily absent on the Sabbath, she did the playing, led the singing, made the prayers, and read the Scripture, did everything,

in fact, but preach. She is only eighteen years of age, and has a young babe, but as it is a boy, everybody is proud to take care of the baby for her.

The valley of Yang Chin-k'ang is broad and quite level for four or five miles. But the mountains in the rear rise rather abruptly to the height of 3000 and 4000 feet. Dr. Ch'án has often visited the villages on the other side of these mountains to practice his profession, and gave us interesting accounts of the superior character of the people residing there. There were large villages he said, where fornication, gambling and opium were strictly prohibited. This spring we asked him to take us to visit some of these villages, and he gladly consented, so the first week in April we spent the Sabbath at his house in a sort of "prophet's chamber," and received to the church his elder sister, his daughter-in-law, and several men who had been brought in mainly through his efforts. Monday forenoon we set out on the proposed tour. Our party consisted of Mrs. W. and our daughter, each with a chair and two bearers, two men carrying light loads for us, myself and one servant on foot, with Dr. Ch'án and a cousin of his—Ch'án Ming-fung—deacon of the Yang Chin-k'ang church. This latter brother is a worthy yoke fellow of Dr. Ch'án, ready to give time, toil and money. He used to be much addicted to wine and tobacco, but has quit both. A year and a half ago his eldest son died rather suddenly. The son was away from home when taken sick, and when his father reached him was seemingly unconscious, but just before his death, in a lucid interval, he testified that Christ had forgiven his sins, and he was at peace, and he besought his father not to grieve for him. This experience appeared to lift the father up into a higher plane of life, and ever since his face has seemed to wear an expression of deep and quiet peace, too rarely seen among Christians of any land.

Our way lay up such a valley as that described above, only the rice terraces were covered with stubble and water instead of living green, and after ascending a good one thousand feet we came to the village of Lu-t'an which has been the ancestral home of Dr. Ch'án and his relatives for several generations past. While we were taking dinner here with a brother of Ming-fung, a bound-footed woman came trudging along from over the mountains, whom Dr. Ch'án found to be a cousin of his. She had been married off to a distant village on the other side forty years before, and had never once been back. But now husband and children were all dead, and, this being the time of the yearly ancestral feast, she had returned at last to see who were still alive of her own kindred. After dinner we kept on up through a valley where the principal industry is the preparation of

the bamboo fiber from which Chinese paper is made. We passed several hamlets and made a short call on a man whom Dr. Ch'án had once persuaded to renounce idolatry; but an attack of lumbago and a bad dream had frightened him back into it and he seemed firmly resolved not to tempt the wrath of the *p'u-sah* again.

About five o'clock we came to the top of the divide, at an elevation of not less than twenty-seven hundred feet above Yang Chin-k'áng. We were on the spur of a peak about 4,000 feet in height, and named, from two or three sharp cones near its summit, *Spear and Knife Mountain* (T'siang tao shan). As we began to descend a grand view lay before us. On our right, three or four miles away was a peak of about the same height as Tsiang tao shan, and called Cast-net mountain (撒網山). It was quite symmetrical with a central cone, rather flat, and ridges and gullies radiating on every side, so that it really bore some resemblance to a circular hand net, just flung from the hand of a fisherman. This mountain on the right, and another still to the left, of T'siang tao shan, and hidden by it from where we stood, form one side of a deep irregular valley. The opposite side is formed by a still higher mountain called, Tao fung shan, from a monastery of some local fame near its summit called Tao-fung-an (道峰庵). Beginning at its highest point, six or eight miles away on our right, it swept around in a long irregular ridge till it past out of sight behind the spurs of Tsiang tao shan on our left. The main business of the people in this valley is the making of bamboo fiber for the manufacture of white paper, and beautiful bamboo groves abound. The kind of bamboo cultivated for this purpose grows to the height of twenty odd feet, and two or three inches in thickness. The bamboo, as many of my readers doubtless know, is botanically, a species of grass. From its root it throws out runners which extend along under-ground, just as some kinds of grass runners extend along above ground. On these runners, at intervals buds are formed which soon attain a thickness of three or four inches, and begin to send down roots into the soil and thrust their points out above ground. At this stage they are called Sun (筍) and are good to eat. Boys from the villages were busy hunting for these, and they constitute quite an item of export from the mountain valleys. They are marketed, fresh, or ready boiled, or boiled and dried. There is a smaller species of bamboo, the shoots of which resemble green corn in flavor. When once the shoot appears above ground it grows at the rate of a foot or more a day, and attains its full height in about three weeks. Bamboos for making paper are cut down when a month old, and are piled up several cords in a pile, water from a spring is made to pour in a small stream on them.

This is kept up* for two or three months till the bamboos are thoroughly rotted. Then the hard outside shell is stript off and the inside comes out in the shape of long coarse fibers. These are put through various processes, such as boiling with lime and again with soda in large vats with immense iron pans for bottoms, picking washing, &c. Then they are put out on the hills to bleach. There are specially prepared spots for this purpose, where the low bushes which cover the hillsides are made to grow thick and even by pruning. On these the fiber is placed in wads to bleach. In some places the clumps of bushes retain the irregular outline nature gave them, but in other places they have been made to grow in squares, with straight paths between them. These patches of bleaching fiber are often quite extensive, and constitute a unique feature in the landscape.

From the top of the divide, we went down about four hundred feet, and came to the village of Fuh-tseh Kang. It consists of forty odd families, all surnamed Hiung (熊). Our coming surprised them, and but for Dr. Ch'ün we might have met with but scant welcome. However, he prepared the way, and soon we were invited to the house of one of the principal men. Here we sat for some time, the centre of a jam of men, women and children. Their own speech has a heavy brogue, but many could speak the correct Sha-wu also. By and by we were taken to a house used partly as a store-room for bamboo fibre, and partly as a school-room. But the school was having a vacation, while the teacher was away attending the ancestral sacrifices of the *Tsin-ming* festival. One advanced pupil had a bed-room in the house, which he vacated in our favor, and we were made quite comfortable. Our host invited us to his house for supper. Overhead, in the guest-hall, hung a salt fish, a rare luxury in this remote corner, and in spite of our protests he insisted on serving it up in honor of his guests. We chatted, sang, and talked about Christianity, and had some good opportunities. That night we were undisturbed from bedtime till daylight, but next morning as soon as we showed ourselves, the people began to gather. When breakfast was ready, I thought to myself, could this curious crowd possibly be so considerate as to all withdraw and let us eat in peace, for it seems to be to them the cream of the show to see us eat. But, to my surprise, at a word from Dr. Ch'ün they did all quietly withdraw. The like of this I had never seen or heard of before. But as soon as we were done eating they came back, and crowded about us till we could hardly move. As soon as we had got ready to start, we secured quiet and talked to them for some time. Some new comer making a little interruption I said, "Please don't talk," and at once

half a dozen zealous bystanders shouted, "Don't talk, Don't talk." When we had spoken about as long as the people could keep quiet, we took our leave of them and started for the next village.

Our road took us rapidly down hill about five hundred feet, and on the way we passed a number of men and boys on their way to the graves, to repair them and make the yearly offering to the dead. We came to what seemed to be two or three houses and were invited in. The men were away at the graves but women and children kept coming in from somewhere till quite a crowd had gathered. Several of the women were busy picking over bamboo fiber and forming it into circular wads preparatory to bleaching.

From there we went down again about four hundred and fifty feet, and then turning up another branch of the valley, ascended four hundred feet and came to the village of Siè shu k'ang (斜樹坑), which also numbered forty odd families. Here we had dinner, a pleasant time, baring the crowd, and good opportunities. About four o'clock we started on up hill again. Once we saw two strange animals gliding swiftly and gracefully along the edge of the rice patches. They were nearly as large as the common Chinese dog, but like weazles in shape. Their backs were dark brown, their bellies yellow, and their long tails a jet black. The Chinese called them the Yellow-loin-rot (*Huang yao shu*.)

We went up about five hundred and fifty feet over a long irregular spur of Tsaing tao shan, called "Balances ridge" (*Ti'en-p'ing-ling*), and then descending one hundred and fifty feet we stopped opposite the village of *Wu-shih-p'ing* (or Black-rock-plate), and waited while Dr. Ch'ān went to see if they would invite us in. This they soon did, and we were taken to the house of one of the head men. The village numbers eighty odd families all of the surname *Hiung* (熊). Many of the men and boys were away at the graves, but there were enough people left to keep a dense crowd about us. Their manners were rough and their curiosity obtrusive, but there was no intentional rudeness. We had plenty of opportunities to explain our errand and preach the Gospel; but John Chinaman has his own explanation of everything, and disinterested benevolence does not enter as a factor into his working theory of human actions. Through all that region it is universally supposed and quite often believed that we can see *three and a half feet* into the ground, and that the real object of all our walks and tours, is to hunt for precious things, either native gems or lost hoards of gold and silver. Once as I sat on a ferry boat, waiting for it to start, and watching the little fishes sport in the water, a fellow passenger eyed me curiously awhile and then said something to my Chinese teacher which

greatly amused him. The man had seriously inquired if I could really see into the water. He had always heard that foreigners could see into the ground but not into the water. To the pure uncontaminated Chinese rustic such an inversion of nature seems no more absurd than the inversions of *natural customs* which he thinks us guilty of. No more strange that I could see into the ground and not into the water than that I should have my wife and daughter ride in sedans while I trudged on foot behind them. He is ready to believe anything about us that represents us as the opposite of himself.

That evening we were given quarters in the ancestral hall, and after dark we were annoyed by the impudence of some boys who were slyly set on by a man engaged in making paper near by. He was not, however, a native of that region. I fear he knew too much about the *bad* ways of foreigners. We left there about 10.30 A.M., and went down about four hundred feet through beautiful bamboo groves to Tung-k'i (東溪), a village of forty odd families all surnamed Ho (何) where we stayed to dinner and had some good opportunities. They informed us that the Ho's had lived in the valley for nineteen generations. They came before the Hsiang's did, but are now considerably outnumbered by the latter. Dr. Ch'ān told us that the family with whom we had dined was the only good one in the village and it seemed more a "dead-alive" place than the other village which we visited. Perhaps a difference in morals may account for the difference in growth in the two tribes. As we sat in the guest hall at this place, a rare sight was to be seen on the hill opposite us. It was covered with bamboo, and the last year's leaves were just discolored enough to blend together in a soft olive green. The breeze swept over them fitfully turning up the leaves in lines and waves of silver-gray where ever it touched. The roughness and dirt surrounding us only made the view before us seem more exquisitely pure and beautiful.

We had for our objective point a village well toward the head of the valley, called Hwang-t'u-P'ing (Yellow Earth plat) and consisting of a group of three villages. These were Ho-kia, Ch'ān-kia and Tsen-kia, numbering eighty, fifty and thirty families respectively. To reach there we first went up five hundred feet and then down four hundred feet. When we had reached the top of the ascent, Dr. Ch'ān and his cousin went on ahead to prepare the way for us. We had grown tired of the constant crowding to which we had been subjected, and concluded to have a little rest and quiet. We delayed an hour or more, and every minute was a treat. For a while I studied the contour of the rice fields. Hardly one was to be

seen which was a rod in width, or preserved a straight line along the hill side; but in length they varied all the way from a rod or two to several hundred feet. We delayed so long that Dea. Ming-fung came back to see what had become of us. He took us to the house of the head man of the Ho families, and there I saw pasted on the wall a list of Hos in the village, which had just been prepared for use at the ancestral feast. I had been told that there were seventy or eighty families, and the list showed eighty-two families consisting of three hundred and eighty-nine individuals. From this and other facts which have come under my notice I believe that China possesses the facilities for an accurate census of her population, and it is not at all improbable those made at different times during the present dynasty are substantially correct. Furthermore I have been surprised, when inquiring of the people in these valleys how long their families have been there, at the frequency with which they reply ten odd or twenty generations, and so far as this province is concerned there are many things which favor the belief that the population has at least doubled during the past two hundred years.

In this village of Hwang-t'u-P'ing, it was difficult to see where so many persons could live. In fact, Dr. Ch'ân told me that this and the other villages we had visited were so crowded that it was hard to find accommodations for us. Our experience there was about the same as at the other villages, only the family with whom we stayed gave up one of their own bed-rooms to us and seemed more genuinely cordial, and more attentive to what we had to say about Christianity. There were a few persons who talked ugly to Dr. Ch'ân, saying that he had brought us in there to despoil the valley of its precious things, and we ought not to be allowed to get out again. But they were only a small minority. When he asked them what precious things they thought we would carry off, they replied that they did not know—it was just what they themselves wanted to find out.

The next morning we started back to Yang-chin-K'äng, distant twelve miles. Two days before, we had dismissed one of our sedans, supposing we should find others at Hwang-t'u-P'ing, and wife and daughter had to take turns in walking all the way back. First came a pretty stiff climb of seven hundred and fifty feet, and then we went down gradually three hundred feet and came to the largest village in all that region, said to number over seven hundred inhabitants. Yet the whole place was stuck away in a little notch on the hill side where we would think there was barely room for a farm house and barns. The people were all surnamed Hiung (熊) and yet the name of the place was Täng-kia-Tsi (鄧家驛). Dr.

Ch'ân had preceded us to see if it would be well for us to make a stop there, but he found the people all assembled in the ancestral hall for the yearly feast, and too full of this, and getting too full of wine, to make it wise for us to stop there, and so we kept right on. This village dominates the whole region and especially all the Hiung villages. About three years ago one of the head men posted up a paper on the main road of the region declaring that any one embracing either our religion or that of the Romanists would be cut off from the tribal inheritance. Soon after this he had a son crushed to death by the caving of a bank, and later on he bought a high-priced wife for another son and in a few months she died. These things put an end to his opposition. Another man who had been known as an opposer of Christianity, but just the day before he had been injured by a fall and was on the point of sending for Dr. Ch'ân when he came along. This village also boasts a literary graduate of the first degree, a rare bird in that region; Dr. Ch'ân wished to present him a few Christian books but he refused them saying he had no use for such stuff. The doctor said to him "You are the one scholar to whom all these people look for guidance, you should read these books so that you can instruct your neighbors in regard to them." This modified his literary highness, and he received the books quite graciously.

Leaving T'âng-kia Tsi we went down one hundred feet, then steep up four hundred feet, then down gradually three hundred feet, and up again four hundred feet. Then followed a pleasant walk along a rather level path, through park-like bamboo groves for half an hour or so, till about noon we came back again to Shih-tsz tui, the point at which we had entered the valley.

In this tour we found the people much superior to the average Chinese in their morals. They wrest a living from their rough hills by unremitting toil, and value every cash and every grain of rice, yet they entertained us hospitably, refused all compensation from myself, and would even press on us some little gifts of food at parting. Fortunately, we had with us some books with colored illustrations which they were pleased to accept. Of opium we saw nothing, and even the use of tobacco was less common than in most places. The universal use of tobacco has certainly prepared the way for the spread of opium smoking; and just so at the present time, in America, the use of opium drugged cigarettes has become a gigantic evil. The people listened approvingly when we spoke of a future life where rewards and punishments would be consummated, but they stumble at our rejection of ancestral worship; for their simple ideas of virtue are closely associated with this. The Holy

Spirit can open their minds to see how much better "basis for virtue is found in heart worship of the one God and Father of us all." They are by no means a sinless people, and their comparatively good character seems due largely to their poverty and their seclusion. Within the last few years several opium pipes have found their way into the valley, and sooner or later if Christianity does not win possession opium will. God grant us faith and the fullness of the Spirit's power that we may *win*, in this race with the powers of darkness.

FOOCHOW, July, 1887.

Tobacco, Whisky and Opium.

BY REV. JAS. GILMOUR.

IN December, 1885, in a district of North China new to me, I found myself preaching to a small crowd of Chinese and Mongols in a small market town. I was in a lane leading on to the main street. At my back was a mud wall, in front and at both sides was the audience, within hearing was the main street, above, a bright sun made the place warm and cheerful. After listening a while the audience wanted to know how good seasons could be secured. To the truths I had been preaching they had listened with respect and fair attention, but at the first opportunity for speaking, they wanted to know how to get a good harvest.

At first I paid little attention to this question, but after a little while it was asked again, and that by several men in succession, and I soon found that the people of the place had little room for anything else in their thoughts. There was good reason for it too. Their last harvest had been a poor one. Three tenths was about the yield. They too with their three tenths were comparatively well off. Some distance from them the yield had not been more than two tenths, and a little beyond that again, there were fields which had been sown, but never reaped. There had been nothing to reap. Nothing had grown. I passed some of these fields afterwards and saw them. Was it wonderful then that the main thought in their minds should be the harvest failure, and that they should be mainly anxious to know how to secure a good season next year? Looking at my audience I saw that nine tenths of them were poorly clad. Nearly one half of them were quite insufficiently clothed, and many were in garments suited to summer weather only. I was in a sheep skin coat and felt shoes, and

even thus was not too warm, and could not help thinking how cold they must be, in their torn clothes and ordinary shoes.

In addition to this they seemed hungry. I dare say perhaps one half of them were in actual suffering from deficiency of food. Taking these things into consideration, I did not regard their great and often repeated question "how about the harvest?" as impertinent, and set myself to answer it. When the question was again asked I replied by asking another, namely, "*Do you think you deserve good harvests?*" This question usually made them stare and ask "Why should not they deserve good harvests?" and I would reply, in the first place because of that *tobacco pipe in your mouth*. A laugh of incredulity would usually pass round the audience, but when done laughing, and asked to consider the folly of spending money buying a pipe and tobacco when the smoker was shivering in his rags, and hungry, and especially when asked what was the good of smoking they laughed no more. When pressed to say where the tobacco came from, they would admit that the cultivation of tobacco took up no small proportion of their better class land, and when pressed to say how much land was given up to tobacco cultivation, they would admit, what did not seem to have occurred to them before, that the amount of land given up to tobacco cultivation was very large. How large it was I had no conception till the following summer, when, walking round the suburbs, I would look over the low mud walls of their gardens, and be amazed at the expanse of land covered with the great, broad, green, leaf of the flourishing tobacco plant. Putting these things before my audience, they would admit that the cultivation of tobacco was a misuse of a large portion of their better land, that in cultivating and using tobacco they were doing what was wrong, and hindering heaven from feeding them. Heaven had given them good land and good rains for the purpose of growing food. The growth of tobacco was defeating heaven's purpose, and as long as they did so, what face had they to ask good seasons? To take good land and plant it with tobacco, with what face could they ask heaven to send rain, seeing that if rain came, what grew would not be grain but tobacco, a thing which they themselves to a man admitted was no use at all. And so my audience would admit that as preliminary to getting, or even expecting a good harvest was the discontinuance of the use and growth of tobacco. In the course of a year and half of out door preaching in streets and at fairs, and private conversation with individuals, I never met an audience that defended tobacco as useful, and don't think I met more than three individuals who had anything to say in its defence. Almost every one, smokers included, admits its uselessness. Many do not seem to have thought the cultivation and use of it any

harm, or having any bearing on the question of food supply and good harvests, they usually regarded it as simply a piece of extravagance on their own part, which had no bearing on anything or anybody beyond themselves. But when pointed out to them they readily admit that tobacco cultivation lessens the production of grain, and as readily admit that the wrong doing in this misuse of land is likely to further harm the harvest by offending heaven into being unwilling to send rain. I myself never used to look on smoking as any great evil, till led into this district and thus forced to study the subject. In England I had never seen tobacco grown. A smoker there spends a few coppers, and smokes, what harm does he do? Does not he increase trade and help the revenue? His smoking seems to harm no one but himself. Such were my thoughts. But in this district I see the cultivation of tobacco limiting the supply of grain, thus raising the price of food and consequently making men go hungry. In addition I see men, women, and sometimes children, in rags and hungry even, with pipes and tobacco, and when they complain of heaven not supplying them with enough food to eat, it would be less than honest not to point out to them that the fault lies not with heaven, but with themselves, and that part at least of the scarcity of grain they experience, is due to the cultivation and use of tobacco, which throughout that whole region is very excessive. I have dwelt thus at length on the tobacco question, not because it is the most important of the three things here spoken of, but because many good brethren have not been able to see with me on this point. They feel, as I used to do before I went to that region, that tobacco smoking is a small affair, not worth raising into prominence, or the region of conscience or Christian duty at all. These brethren have not *seen* how things work. I feel sure that almost any missionary placed as I was would have done exactly what I have done, taken a stand against this excessive growth and more excessive use of tobacco, (for, not content with what they grow, they actually import quantities of it). Tobacco is not the greatest cause of poverty and hunger in the district, but it is a much greater factor in poverty than would at first be supposed. But for its use in that district a large number of men women and children, who are deficiently clothed and fed, would be warm and sleek. Christ taught men to pray "Give us this day our daily bread." It must be wrong to make hundreds of men women and children go half clad and half fed, simply that eighty or ninety, per cent of the adults of that district may indulge in tobacco, a thing, according to their own admission, utterly without use, and for the continuance of which they can give no reason, further than that they have acquired the habit and find it difficult to give it up.

A more serious question however is the whisky. In going into that region I was amazed at the quantity of whisky used. I used to lodge in an inn and take my meals in an eating house. There, twice a day, I had an opportunity of studying the drinking habits of the country. Almost every man who entered the eating house first called for a whisky warmer. Supplied with that, he would go out and buy his whisky, coming back he would set it in the charcoal fire to warm and then slowly drink it from the tiny wine cups common in China, inviting me to join him, and wondering at a man who could evidently afford it, not treating himself to two ounces of whisky, and wondering still more when he learned that I did not use tobacco. It would be an exaggeration, but not a great exaggeration, to say that every man who entered the eating house began his meal by drinking whisky. In replying to the question put by my street audiences as to how they were to get good harvests, I would ask them, after finishing the tobacco question, how about your whisky drinking? Frequently they would anticipate me in this, and say "If tobacco is wrong, how about whisky?" To convince them of the wrong of whisky was never difficult. To ask good harvests from heaven, then take grain given by heaven for food, and turn it into whisky, they did not need me to tell them this was wrong. And there, in that district it is a very crying wrong. The quantity used is immense. Not only does it seem so to me, but natives from other parts of China are struck by the excessive use of it. The first time I travelled in the district, I was struck by the manner in which they described the size and amount of trade of towns about which I made enquiries. Such and such a place had or had not a distillery and pawn shop. Such and such a town had so many distilleries, and so many pawn shops. One travelling, about the country soon notes that nearly every imposing trading establishment with grand premises seen from afar, is either a distillery or a pawn shop or both combined. The bank notes current among the people are issued, all but a small percentage, by distilleries and pawn shops. The first crop to ripen in the district is barley, and that, the natives will tell you, all goes to the distillery. On the road you will meet large carts drawn by six or seven mules. The load is grain, and of these carts a large number are owned by distilleries, and go round the country collecting grain, Kao liang, from which to brew whisky. One of the first things to be heard, in the morning after daylight, in a quiet market town, is a peculiar beating of a wooden drum. Ask what it means, and you will be told it is such and such a distillery calling its hands to breakfast. Ask how many hands they have, and you may find that one establishment has some sixty or seventy men who eat their food! The whisky trade is simply enormous. It

is out of all proportion to every other trade. The women as a rule do not drink, the men do all the drinking, the males I should say, for not a few boys acquire the habit of taking whisky to their meals, long before they can be called men. A very few men do not use whisky at all. The poorer agricultural labourers drink it only when they can get it, and just as much or as little as they can get. Many men take regularly two ounces, Chinese ounces, to each meal. Many take more. Many well to do people drink half a catty per day. Others drink a whole catty. Some drink a catty and a half a day. A small proportion of the male population find drinking a greater necessity than eating. These are usually elderly men, but as I write I can think of two men, both young, and both Mongols, one a priest, the other a layman, who have arrived at this advanced stage of whisky drinking.

This excessive use of whisky has impoverished many families, and has demoralised many men. It has caused many quarrels, and given rise to many lawsuits. The evil caused by whisky is apparent to all, but custom requires that friends should be honoured by being offered whisky, business should be transacted over whisky, and the general saying is that without whisky nothing can be done. A farmer for example, adding a few rooms to his buildings must supply his masons and joiners with whisky. Thus in universal use, the quantity consumed is immense. The quantity of grain used in the distilleries is almost beyond computation, and I don't remember ever meeting a Chinaman who did not admit that to distil whisky was to do evil. They ask me how to get good harvests. I tell them;—"Give up abusing the grain you have got, before you ask for more. If heaven sees you taking a large part of your superior land for raising the useless tobacco, and taking a very large proportion of the grain sent you as food, and using it not to eat, nor to feed animals but distilling it into the hurtful whisky, do you think heaven, seeing all this waste going on, is likely to hear your petitions and increase the supply of what you now waste so large a proportion? If you bought a shao ping for your child, and he ate only half and threw the other half to the pig, would you be likely to buy him another just then, even though he might say he was hungry?" This reasoning seems quite satisfactory and convincing to them, and never fails to secure their expressed assent.

As to Opium I never find it necessary to say much. All admit it to be only and wholly bad. Yet the quantity grown in the district is immense. In the early spring the very first movement of cultivation is the irrigation and working of the opium land, and, at the season, nearly all the best land blazes with bloom of the poppy. It is a sight to see the country people going to the markets with the

"milk" in bowls and basins, and the buyers and sellers of it riding along, each with a weighing balance stuck in his belt. Government restriction there is none, the duty imposed is not very heavy, and public opinion raises no voice against it. It was originally grown, say the natives, so as to keep money from going out of the district in buying imported opium, but the more it was grown the more it was used, and now the quantity raised and smoked is immense. There is a small proportion of farmers who have good land, suitable for growing opium but who do not grow it. But these men are few, and as a general rule the very best pieces of land are set apart for the cultivation of opium. The common conscience of the people tells them this is a wrong thing. When therefore they ask how to get a good harvest, they themselves acknowledge that the reply is just, which says, "first leave off the waste of heaven's grace involved in the growth and manufacture of opium, whisky, and tobacco, and then, and not till then, will it be reasonable for you to ask heaven for more bountiful harvests."

In connexion with all this, there is another fact that must not be forgotten. Drinkers of whisky, and smokers, especially of opium, the better the year is, the more they indulge. In a poor year they use less whisky and opium, the better the year, and the cheaper tobacco, whisky and opium is, the more they use, so that in place of making a proper return to heaven for a good year, they only take the opportunity afforded them of running deeper into waste and wrong doing. Is this the way to get better harvests? Considering the excessive growth and consumption of tobacco and opium, and the excessive manufacture and use of whisky, what could any honest straightforward man say to the people, when they earnestly asked how they were to get good harvests, but "*Repent, and cease this great waste.*" And thus from no deliberate plan of mine, but from the plain leading of circumstances, it came to pass that I felt compelled to call upon the inhabitants of the district to lay aside the use of not only opium but also of whisky and tobacco, as one of the first steps toward worshipping the true God. Many friends have demurred to my making teetotalism an essential of Christianity and many more have still more strongly demurred to my taking such a pronounced stand against the use of tobacco. The position of my friends is exactly the position I held myself before going into that region, but after going to that region, and seeing just how things were, no other course seemed open to me, but to demand in all who wanted to do right the abandonment of the whole three; and I am convinced that almost any other missionary placed in the same circumstances would have taken the same stand.

This position too commends itself to the native mind, and the native mind, quite apart from me, and before my going into the district, had already risen up in protest against these abuses, and, in some parts of the country, there, the *tsai li* sect boasts not a few members. The main practical doctrine of this sect is Yen chiu pu tung,—abstinence from tobacco, whisky, and opium. The very existence of this sect, and its flourishing condition there, is a plain indication of what serious minded natives felt about the excessive use of these three things. Friends say that I am putting this self righteousness in place of faith in Christ, and the practice of higher duties. I do nothing of the sort. Beginning with a Chinaman where I find him and answering the question which he insists on asking first, I appeal to him to give up what he admits to be wrong doing, sin, *tsao nieh*, as the first step in ceasing to do evil, learning to do well, and coming into right relationship with God through Christ. Some friends are much alarmed lest this should lead to selfrighteousness. There is no danger of that. The danger lies all the other way. To leave Christians drinking whisky and smoking tobacco in that region, would be to preach forgiveness of sin through Christ to men who were still going on in the practice of what their conscience told them was sin, and all must admit that this would never do. The condition of things in that region is such that I have no hesitation in saying, that a man to be honest in obeying God by refraining from what is wrong, must throw up his connexion with these three things tobacco, whisky, opium.

In *that region*. It will be noticed that I have carefully confined my remarks to the state of things in *that region*. *That region* is peculiar in producing within its own bounds almost all that is necessary for life and luxury even. It is peculiar too in having just exactly as many inhabitants as it can support, no more no less. When the population increases too much it overflows into Manchuria. When the population is less than the full complement, it is instantly replenished by fresh arrivals from the South. The production of tobacco, whisky, and opium, not only reduces a large proportion of the inhabitants from comfort to misery, but also reduces sensibly the number of inhabitants. But for these three things many more men could find a living within the bounds of the district. Is not that little district an epitome of the world? Is what is true of that district not true of the whole world? Opium is a bad thing anywhere and everywhere. About that there need be no debate. Whisky and tobacco reduce the comforts and the number of the population there—is their effect not the same on the world in general? Is it not true that but for tobacco and whisky there

would be food and clothes for a much larger population? And if so do not tobacco and whisky take the bread out of men's mouths and the clothes off their backs? And if so has not every smoker and drinker a part in this sin? Christians pray "*give us this day our daily bread,*" does not consistency require them to desist from defeating this prayer by smoking and drinking, and thus reducing the amount of the total production of the necessities of life?

Tobacco seems harmless. It is less harmful than opium and whisky by a long way. But its production sensibly reduces the supply of grain and cotton, and then hinders the feeding of the hungry and the clothing of the naked.

Good earnest Christian men smoke and drink. Evangelists and pastors owned of God in the salvation of souls smoke and see no harm in it. The reason is they have never seen how the thing works, and don't know the harm it does. I feel sure that if they could see with their own eyes, men, women, and children, hungry and in rags, when but for tobacco and whisky they might be well fed and well clothed, these same good brethren, whose example is quoted against my position would be the first and most earnest to say I will neither smoke tobacco nor drink whisky while the world stands.

The Products of Corea.

BY REV. J. ROSS.

AS complete a list as I can find is subjoined.

METALS.

Gold crushed, in dust and in nuggets, the latter said to have been found as heavy as 50 oz. It can be found by digging beside any of the rivers, but digging is forbidden under severest penalties. A license is given to some people by the king, but a good deal is extracted by stealth. It is found all over the country.

Silver is extracted by melting the broken matrix, and is always accompanied by much lead (galena?). Copper is especially rich in the northern parts. Iron, coal and lead are pretty general, but strict prohibition forbids the working of these metals.

Spectacles are made of flint glass. They make their own Compasses, which they call "Fix-south-stone," as the Chinese call it "Fix-south-needle."

GAME AND WILD ANIMALS.

The tiger, bear, wolf and leopard are common, as are the badger, fox and otter. Sable, wild cat, and squirrel are numerous, but the first is not of a high class. The horns of the axis yield the highly prized deer-horn medicine in spring and musk is found in the musk deer. The fur of the stoat is also used, and hare, pheasant, partridge and grouse yield abundance of game in winter. The roebuck is also there and immense numbers of wild geese and ducks. An animal called the water-tiger or water-ox provides leather for shoes, which are worn with the hair outside. This animal is about the size of a tiger and its skin of a similar thickness. Its hair is "white with black spots." I infer it to be a seal, the *Phoca vitulina*, called in the west the "calf-seal," from the sound it emits. The Coreans speak also of a water-dog and other animals duplicating in the water those of the land. But worthy of notice is the "sea-man" or merman, which exactly resembles a man, for my informants said nothing of a fishy tail. This "man" is often seen nursing a baby exactly as a human being does. His hair is "so long," said one Corean, stretching his hands about three feet apart. He is sometimes shot and sometimes caught by fishermen on account of his much-prized hair. When this hair is cut off the poor merman or maid wails in the most heart-rending fashion, some even taking the loss so much to heart that they die of grief. No Corean has asserted to me that he has seen the animal, but no Corean is unable to describe him. Is there not a fine opportunity here for the devotion of the ardent believer in the Evolution of Species? Darwin's missing link of "arborescent habits" has left no trace behind, and Huxley's sea shine has been found wanting, as therefore the earnest Darwinian has not a single fact on which to base his faith: might some of that scientific school not fit out a missionary expedition to discover the immediate ancestor of man in some Corean bay? Personally I am afraid their religious zeal in their faith is not sufficiently strong to stand the strain upon the purse. However, the suggestion may be made.

Their waters produce other valuable things, as many varieties of fish, of which the herring is common. Holothuria and other shell fish uni and bi-valular they not only largely use but export in considerable quantity to China. Pearls are also found, and anciently the finest pearls were in China called "Eastern Pearls" because the richest were found in Corea.

GRAIN.

The soil of Corea is the löess universal in Manchuria, the product of the detritus of the friable granite and the tough basalt so general

throughout the mountains. This soil produces much the same articles as in northern China. There are half a dozen varieties of rice. Yellow millet is the chief product of the northern provinces. Other varieties of small panicum are common, as is the sorghum or tall millet. Wheat, barley and pulse are grown over most of the country. Tobacco is universally grown. Cotton and hemp plants flourish, and of them linen and cotton cloths are made.

Silk is made in the south of a remarkably fine quality but small in quantity. Pongee and gauze are in general use. A mixture of silk and cotton makes a cloth called Bandiw, and Chunbo is the name given to a mixture half silk half linen. Of their panicum the people brew a strong beer, and they distil a strong unrectified spirit from a mixture of barley and sorghum. Both these I suspect they have borrowed from the Chinese. The people are much addicted to strong drink, far more so than the Chinese, of whom, though the majority drink strong drink, there are yet few drunkards. But from what I have seen and learnt it is difficult to restrain the Corean from excess when the opportunity presents itself.

DOMESTIC ANIMALS.

Their magnificent short horn, stout chested ox, not only ploughs their fields and drags their carts, but provides them with abundance of beef, and proper tanning alone is needful to convert their heavy hides into strongest leather. Their horse is about the same height as, but more strongly built than, the Shetland pony. The chief distinction between it and any other horse I have seen is that the nostril is flat and non-elastic, so that in very many cases it has to be artificially slit open to admit air the more freely in breathing. The pig is as ubiquitous as in China. But strange to say Corea resembles Japan in lacking the sheep and goat. This to me is the more remarkable, inasmuch as on the Manchurian side of the Yaloo the goat is numerous in a wild state on the mountains. Sheep, which must be offered at the frequent sacrifices to Confucius, are purchased in Manchuria. Hens, ducks, and geese are found everywhere.

FRUITS.

Corean orchards yield grapes, pears, apples, persimmons, pomegranates, peaches, plums, apricots and cherries. Walnuts and hazels grow among the mountains, with a small sweet grape; and the wild date and large haw of Liaotung are quite common. Oak produces galls largely used in dying. The mulberry, bamboo, cypress, poplar, elm, willow, birch and all the other trees of Manchuria are found there, besides many the names of which I cannot distinguish.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON M.D.

[Continued from Page 129]

1840. JANUARY 1st. The Superintendent of British Trade asking permission for the merchants to store remaining cargoes at Macao during the War, is refused by Governor Pinto. Tarrant's Hongkong. p. 11.

January 31st. A new *Tautai* arrived in Macao and the next day, February 1st published an edict ordering all British subjects to leave Macao immediately.

January 31st. The new intendant Yi made his entry into Macao, and was received with the honors due to his person. Visited by the Procurador he intimated "that his coming to Macao was postively to exclude the English from the city; that he derived orders from his superiors to this end and that he held an edict from his excellency for publication; in which order it was declared, that all the Chinese should be made to leave Macao within five days after the suspension of Portuguese commerce; and that he should use force against the English; but that he should give ear to the request of the mandarins to suspend its publication for five days to give time to the Portuguese to deliberate about making the English retire from the city. At the end of which he must see to it, that in case of a negative, he must fulfil his orders." Chin. *Repos.*, viii, 551.

February 1st. An edict was published by Tautai Yi ordering the British superintendents and subjects to leave Macao.

February 4th. About noon H. B. M. sloop Hyacinth, Capt. Warren, moved into the inner harbor of Macao, and anchored near the shore, just above the temple Amakok. She left the harbor about 10 o'clock next morning. The Hyacinth's entrance to Macao harbor called out long official correspondence.

March 1st. The late Tso-tang, or assistant magistrate of Macao left for a higher post in Canton. He was escorted out of town by a large and very respectable assembly of native gentry, accompanied by the Portuguese band and guard of honor, and saluted with the usual compliment of guns from the Monte fort.

Military and naval operations being in progress at various places, a dozen or two guns of various calibers have been collected at the temple Tünhwa beyond Mongha near the Barrier.—*Repos.*, viii, 599.

March 6th. The Canton authorities, by special proclamation, reopened their trade with Macao, which sometime previously they closed, because certain of the Portuguese dared to harbor and give food to the rebellions English.—*Ibid.*

24th. H. B. M. ship *Druid*, 44 guns, Commander H. J. S. Churchill, Senior officer of H. B. M., Naval force in Chinese, waters, arrived at Macao, and salutes were exchanged with the Portuguese next morning. On June 3rd, Lord Churchill died on board off Macao and was buried in the old Protestant Cemetery with military honors due to his rank.—*Ibid.* xi, 524.

April 25th. 'Two or three hundred soldiers, so called, are quartered in Macao, beggarly looking, without arms, and undisciplined.'

May 1st. New regulations to restrict the foreign trade, which originated with the subprefect of Macao, and were especially designed to debar British produce and manufactures from the Empire, were issued.

June 21st. H. B. M. ship *Wellesley*, bearing the broad pendant of commodore, Sir J. J. Gordon Bremer, Knt., &c., &c., Commander, in chief of H. B. M. ships and vessels of war on the East India station and seas adjacent, arrived at Macao with some twenty three ships and transports. The next day declared "a blockade of the river and port of Canton by all its entrances on and after the 28th inst.," and foreign merchant ships were directed to anchor at Capany Mun and Macao Road. Soon after a second fleet came into Macao.—*Repos.*, xi. 525.

June 30th. Rear-admiral G. Elliot and others on board H. B. M. S. *Melville* left Macao Roads, preceded some days by Sir Gordon Bremer and squadron, to proceed direct to Tientsin to afford the Emperor an opportunity of making an amicable adjustment of the difficulties existing between Gt. Britain and China. The Plenipotentiaries returned to Macao from Chusan November 20th.—*Ibid.*

July. An Edict issued by the Canton Viceroy Lin, offering large rewards for the seizure or assassination of British subjects and destruction of their shipping was stuck up in Macao.—*Ibid* ix, 165.

August 4th. Two British officers were knocked, down and robbed by some half dozen Chinese near the office of the British Superintendent.

August 6th. Mr. Vincent Stanton, Acting British Chaplain was seized by a dozen soldiers and wounded while bathing at Cassilha's Bay in Macao and not till the afternoon of the 9th was it found out that he was in the custody of the Namhoi Magistrate at Canton a prisoner of war. Taken thither by boat without hat or shoes and with only a pair of pantaloons and a torn shirt on, he was the next morning led

through the streets by a chain around his neck attended by a guard of soldiers, to one of the public offices in the city. There he was kept during the day, being repeatedly examined by officers and others, with an evident desire to prove that he had been concerned in the opium trade. By two P.M. the higher officers Lin and others, apparently satisfied that he was an innocent man, retired. Late in the afternoon, a more formal trial came on before the prefect and a deputy from the governor. After dinner, still another examination was held and then instead of being released, as he had been induced to hope he would be, he was led away to the prison in Namhoi, and there placed in the custody of soldiers, with a short chain fastened by rings round his ankles, so as to prevent him from running away. Handcuffs or manacles were put upon his wrists when he was brought before the magistrates, which however, was done on only a few occasions. These subsequent examinations had reference to foreign countries and policy, strength of British forces at Chusan, &c. In the prison, he found himself surrounded by scores of prisoners, there being as he was told, more than a thousand within its walls. In his own room, a small one, he had for company two turnkeys, a linguist and two or three soldiers. He was liberally supplied with food and clothing and with a number of Chinese books. Until Lin's removal no word of intelligence reached him from his friends. Before Keshen's arrival less strictness was observed by his guards, and through the kindness of his friends, resident in Canton, he was furnished with a Bible and Prayer book, and sundry articles of food and clothing. On the evening of the 10th of December, he was taken from prison and brought before the commissioner, who ordered his manacles to be removed, and after expressing his regret for his seizure and sufferings, assured him of a speedy return to his friends. Dinner was then served up, and lodgings provided in the governor's own house. Early next morning, under the charge of two officers, he was carried in a sedan to the river where he embarked; and on the morning of the 12th he was received on board, H. B. M. S. Wellesley and returned to Macao the same evening, after having been more than four months a prisoner. The story of his having been offered a sacrifice to the demon of war through false was not without foundation. Chin. Repos. ix 234, 646.

August 9th. An address signed by all British subjects of Macao, was sent to Capt. Smith senior officer of H. B. M. Squadron containing the following: "When thus soliciting attention to the individual case at present the subject of our sympathies, we would take the opportunity of requesting your serious consideration may be bestowed on the position in which British subjects and British property are now placed here. The well known edict, issued by the viceroy of the province, offering rewards for the seizure or assassination of British subjects, and which was stuck up in Macao—the notorious lurking about in the neighborhood of the gang who burned the "Bilbaino" and committed the atrocities on the "Black Joke"—the assembling of a large fleet of war junks, full of soldiers, close to the shore in the Inner Harbor—the large bodies of

Chinese troops quartered not only at the Barrier, but actually within the precincts of Macao, coupled with frequent insults and robberies; all these facts prove very evidently that the seizure of Mr. Stanton is only a further step in the system so long threatened, and which can alone be checked by energetic measures; whereas, any delay or impunity will embolden the Chinese and we may soon have outrages of a more sweeping nature to lament.

"In applying to you as senior officer of the station, we feel bound to state that his excellency the governor of Macao has shown every desire to afford us all protection in his power &c."

August 11th. Capt. Smith replies having demanded the Macao Governor's interference for Stanton's restoration and "prevention of the recurrence of so gross a breach of neutrality as the seizure of unoffending persons residing within the limits of the, *territory of Portugal*, and under protection granted by various treaties." Ibid. ix; 165, 235.

August 17th. Capt. Smith addresses British subjects in Macao, declaring that "assurances have been received from the Government of Macao by H. M.'s officers that the Tautai Yih left Macao for the sole purpose of laying before the viceroy, Lin, the strongest demands for the release of the aforesaid British subject." The Tautai returned after a few days not only not having obtained the release of Stanton, but on the following day additional troops were seen collecting in the vicinity of Macao and to judge from his conduct expulsion or extermination was to become again the order of the day.

"About one half of Macao is defended by a wall running from the east end of the Praya, including St. Francisco and the Monte forts over to the Caza Gardens. The Portuguese inhabitants, say 5,000, live within this wall, ... with six forts, mounting about 150 guns, and troops to the number of four or five hundred; of Chinese within the Barrier there may be 30,000. Since the arrival of the Tautai in January there have been under his command, with eight large war junks in the Inner Harbor, a land and naval force amounting to about 2,000 fighting men. These on the Tautai's return have been considerably augmented, some say to the number of four or five thousand, including a regiment or part at Tseenshan. Singularly it occurred that during the night of the 18th all the junks and the troop boats were hauled far up into the Inner Harbor, and as near as possible to the shore."

August 19th. Capt. Smith unable longer to forbear to act strictly within the limits of self defence, with the ship *Larne* and Hyacinth and the steamer *Enterprise* and cutter *Louisa* and a landing force 380 strong commenced action against the Barrier and the forces within at Mongha. "Within this Barrier, the ground (so far at least as foreigners are concerned) is under the jurisdiction of the Portuguese, and is regarded, we believe justly, as neutral territory. The waters of the Inner Harbor have also been regarded as neutral." In the course of several hours the Chinese troops were dispersed, the

batteries silenced, the barracks burned, and the British troops had re-embarked, with only four wounded while the loss on the part of the Chinese was probably 100 or more.

The neutrality of the Portuguese, in this very delicate state of affairs, has been scrupulously maintained; and no one of the foreign residents can be insensible to the prompt and generous conduct exhibited on the part of the government and people. The nightly watchings not of the soldiery only, but of his excellency and the good citizens of Macao—large numbers of whom, in small companies, have kept up a vigilant patrol during many successive nights, thus securing peace and preventing every kind of disturbance. *Repos.* ix. 238.

For weeks afterward not one Chinese soldier, except in disguise, has been in Macao nor have any of the warjunks or troop-boats returned to their former anchorages in the Inner Harbor.

August 28th. Following the example of their worthy magistrate, Tang, the Tsotang, many of the Chinese fled with their families, until the appearance of an edict on the 28 inst, published without date, allaying their fears.

November, Rev. Wm. J. Boone M. D. of Am. P. E. Mission afterwards "Missionary Bishop" for China, arrived at Macao. There he and Mrs. Boone together with Rev. W. C. Milne rendered important service, in conducting the school of the Morrison Education Society during the absence of Rev. S. R. Brown from April to September 1841. Leaving for Amoy in February 1842 he afterwards labored at the north.

1841 May 10th. More than 300 fishing smacks collected in the Inner Harbor at Macao, and armed themselves against pirates; the Chinese government, not being able to resist the pirates, and afford protection to the fishermen, sanctioned their measures adopted for self defence. *Repos.* xi, 582.

June 13th. Capt. Sir Humphrey Le Fleming Senhok K. C. B. &c., Sr. officer in command of the British Fleet in the China Seas, died from the effects of fever contracted during the zealous performance of his arduous duties at the capture of the heights of Canton in May, and was buried in the Macao Cemetery, where a monument was erected to his memory.

July 1st. The Medical Missionary Society held its second annual meeting in Macao.

July 21st. A terrific and widely fatal typhoon, the most destructive one against shipping, visited Macao Hongkong and vicinity. The barometer reached 28.92. The late chief Sir Chas. Elliot and Sir Gordon Bremer were shipwrecked and narrowly escaped the dangers of

drowning and of captive—having been rescued by poor fishermen on the coast S.W. of Macao, who had no suspicion that the head of each was worth \$50,000 of the Emperor's money.—Nye's *Northern Campaigns*, p. 29.

July 23rd. The *Pharol Macaense*, or Lighthouse of Macao, was begun, but only reached its second volume when it was superseded by the *Aurora Macaense*, January 14th, 1843.—*Repos.*, xii. 110.

August 10th. During the night, the E. I. Co.'s steam frigate *Sesostris* arrived in Macao Roads, bringing as passengers, Col. Sir Henry Pottinger, H. B. M.'s sole plenipotentiary and minister extraordinary to the court of Peking; Sir Wm. Parker, rear-admiral and commander-in-chief of the British naval forces in the East Indies; and others.

August 11th. Their Excellencies landed on the Praya Grande in Macao, under a salute from the battery; and soon after met Sir Hugh Gough, and waited on the Government of Macao. The admiral then proceeded to Hongkong.—*Ibid*, xi. 584.

September 29th. Third annual meeting of Morrison Education Society held in Macao.

October 3rd. Rev. J. A. Gonçalves, who arrived as missionary in 1812, well known for his attainments in Chinese, and his philological and other works upon that language, died at Macao, aged 61, and was buried within St. Paul's Church, whence his remains were removed about 1865 to the old chapel of the Royal College of St. José, with which he was connected most of his life, and where he published all his works upon the Chinese language, mainly the following:—

1828. *Grammatica Latina ad usum Sinensium juvenum*—to assist St. Joseph's College Chinese pupils to learn Latin.

1829. *Arte China, constante de Alphabetoe Grammatica, &c.*, small 4to., 550 pp.

1831. *Diccionario Portuguez-China no estilo vulgar Mandarim e classico geral*, small 4to., 872 pp.

1833. *Diccionario China-Portuguez*, small 4to., 1154 pp.

1836. *Vocabularium Latino-Sinicum*, 18mo.

1839. *Lexicon Mannale Latino-Sinicum*, 8vo.

1841. *Lexicon Magnum Latino-Sinicum*. Author died just as this one was finished, leaving materials for the Chinese-Latin volume behind him.—*Repos.*, xi. 585; xviii. 403.

Rev. Dyer Ball, M.D., of the American Board of Missions, arrived at Macao from Singapore. In 1843 he removed to Hongkong, and engaged in medical missionary labors. Going in 1845 to Canton, he was with the other missionaries exiled at Macao during the

war with England (1857-8), but continuing his labors, opened a chapel at Patane in the Campo and conducted evening services.

December 10th. Mr. Thomas Beale, whose aviary and garden had given him celebrity, left his house, and all traces of him were lost till the 13th of January, when his body was found buried in the sand in Cassilhas bay. The Portuguese authorities, accompanied by several Englishmen and two surgeons, going thither, discovered no marks of violence, though the body was much decomposed. The corpse, borne to the English cemetery, was there buried on the next day. Coming to China in his seventeenth year, Mr. Beale had resided here about fifty years.—*Repos.*, xi. 59. (See 1838.)

1842. January 6th. J. M. Dicey and forty-one of the survivors of the crew of the war steamer *Mudagascar*, which was burned off the Weichan coast, after having been more than three months in the custody of the Chinese, were delivered by the Canton authorities in Macao to Rev. Dr. Bridgman, who rendered them every assistance in conjunction with other residents.—*Ibid.*, xi. 633.

February 10th. A decretal of the Queen of Portugal, dated Lisbon, February 10th, 1842, having reached Macao, the senate, in conformity with its orders, issued a public programme to the citizens, appointing the 10th instant as the day for subscribing to the constitution of April, 1826, which was henceforth to be the fundamental law in the dominions of the Portuguese monarchy. A *Te Deum* was sung in the cathedral, at which all the ecclesiastical, civil and military authorities assisted, and the houses in the place were generally illuminated in the evening of that and the two succeeding days.

February. The establishment of Hongkong as a free port takes most of the trade from Macao.—*Ibid.*, xi. 400.

March 9th. James Matheson, Esq., one of the most enterprising, able, and liberal members of the foreign community, and the *founder of the British Press* in China having commenced the *Canton Register* in 1827, about to leave China after a residence of many years, gives Governor Pinto of Macao \$5,000, to be put to some permanent purpose of public benevolence, as a testimony of his grateful sense of the protection afforded him and others by the Macao government.—*Repos.*, xi. 181.

March 22nd. The U. S. frigate *Constellation* and corvette *Boston* arrived at Macao, having left U. S. in 1840. On the 31st Comr. Kearny published a notice in English and Chinese declaring that the government of the United States does not sanction "the smuggling of opium on this coast under the American flag in violation of the laws of China," and that any vessel seized by the Chinese would

find no support or interposition from him. Leaving for Canton on the 11th of April, the *Constellation* was said to be first vessel from the government of the United States ever anchored in the Chinese inner waters. Here they were visited by the Chinese admiral and others, made an excellent impression, and returned to Macao Roads, June 11th.—*Ibid*, xi. 329.

May 27th. Rev. Walter M. Lowrie, of the American Presbyterian Mission, arrived at Macao. Leaving in June for Singapore he suffered a most perilous shipwreck. Returning to Macao in October he remained for nearly two years studying the language and preaching every Sabbath in English to the foreign community. In January, 1845, he left for Ningpo, and August 19th, 1847, was near there drowned by pirates.

June 1st. Rev. Dr. Boone and family, Rev. and Mrs. McBryde, Dr. W. H. Cumming, and Rev. W. M. Lowrie, left Macao, all except the last going to Amoy.

June 23rd. H. E. the Governor, blamed for certain acts by the court of Lisbon, tendered his resignation to the senate, but they begged him not rashly to relinquish his office. The next day, the troops paraded themselves in the square before the senate house, demanding an assembly of the citizens at large, to induce the governor to resume his office, and on the 25th, at a general assembly of the senate and the people, and by their united request, the Governor was induced to resume his station, and was immediately escorted to the palace, attended by the authorities and notables of the place.—*Repos.*, xi. 400.

July. Eight shipwrecked Japanese arrived in the *Gitana* at Macao from Manila. Bound to the capital with a cargo of rice, they drove ashore on the Samar Isles, at the south-east of Luçon, after being tempest tossed for about 150 days between Yedo, near where they last saw land, and that shore.

September 16th. A slight shock of earthquake was sensibly felt at Macao.

September 28th. The Anniversaries of the Morrison Education Society and Medical Missionary Society were held in Macao. The latter resolved to sell its Macao Hospital and build a dispensary and hospital upon a site granted for that purpose by Sir H. Pottinger at Hongkong. The Macao Hospital reports 5,265 new cases registered, of which 433 became in-patients during past 15 months.—*Dr. Hobson's Annual Report*.

October. Two Korean students who had been educated at Macao, and two French priests, landed from a French man of war on the coast of Shingking, by means of a Chinese fishing junk. On

December 23rd, of the same year, Andrew Kim, one of the two students, set out, via the Border Gate, for Aichin, passing the Korean Embassy by the way. "Stopping to see them file past, he saluted one who was a Christian and had in his belt letters written before their execution from Manbant and Chastan." (These, with Bishop Imbert, the first European Missionaries to enter "The Forbidden Land," after being chained in prison, were beaten, tortured and finally decapitated at Seoul.) Andrew, by mixing with the crowd at the fair, managed to get into the open country, but on being recognized at an inn as a stranger he had to flee for dear life and return to his friends at Mukden. Bishop Ferreol, baffled in his plans, returned to Macao, ordering, however, the indefatigable Kim to enter alone, which he did in 1845. Collecting a crew of eleven Christians in a fishing boat he safely reached Shanghai. Ferreol, with Daveluy, a French priest, now hurried up from Macao, and they, with Kim now ordained, set out for Corea. Soon after this Daveluy was learning the language among some Christian villagers in a wild part of the country, the Bishop going to Seoul, as the safest place to hide and work in.—*Griffith's Corea*.

1843. January 3rd. *Victoria* cutter anchored in front of Praya Grande was attacked and plundered by thirty-five pirates, the guns spiked and two Europeans wounded. January 6th. Macao Lorch No. 62 on passage to Hongkong plundered by pirates, and two Englishmen who resisted were severely wounded. January 22nd. A boat of the *Calcutta* storeship, with fourteen chests of opium, was cut off by her own crew in Macao Roads and the second mate and Serang murdered.

July 9th. Dr. McKinlay was murdered by crew of Lorch No. 11 on passage to Macao, and subsequently the boatmen confessed to his murder, along with that of the Portuguese captain and two of the crew.—*Tarrant's Hongkong*.

January 14th. *A Aurora Macaense* newspaper, successor to the *Pharol Macaense*, was begun. The first number contained the report of a Commission of the citizens of Macao, which met to consult upon the formation of a new Code of laws for the government of the settlement.—*Repos.*, xii. 110.

Jas. C. Hepburn, M.D., the first American Presbyterian Medical Missionary to the Chinese, arrived with his family from Singapore. Accepted as an agent of the Medical Missionary Society he left for Amoy in October. Returning to the United States after a short service, he became in 1859 the pioneer medical missionary to the Japanese.

Governor José Gregorio Pegado was inaugurated into his office.

August 29th. Hon. John R. Morrison, son of Rev. Dr. Morrison, born at Macao in 1814. died and was buried in the Protestant

Cemetery beside his parents, so full of good works that Sir Henry Pottinger announced his death as a "positive national calamity."

October 24th. Rev. Sammel Dyer, of the London Missionary Society, died at Macao and lies buried in a tomb adjoining that of Rev. Dr. Morrison in the old Protestant Cemetery. Arriving at Penang in 1827 he bestowed much time inventing and perfecting Chinese metal type.—*Missionary Memorials*, 51.

The ratification of the Treaty of Nanking caused the sending, by the various nations, of officials to China to open trade. Most of them had interviews or communication with Kiying before he returned to Court in December, 1843. The Governor of Macao, M. Pinto, was appointed commissioner on behalf of H. P. Majesty to treat respecting the rights and privileges of Macao under the new order of things, and succeeded in obtaining some stipulations favorable to the trade of the place, but could not get the Chinese to cede it to Portugal.—*Middle Kingdom*, ii. 565.

Up to 1843 Macao was the only residence of the families of merchants and missionaries engaged at Canton.

A Missionary Farewell.

(FROM THE GERMAN.)

I.

God's faithful ones are calléd
As pillars firm to stand,
While they, the world upholding,
Are held in His right hand.
We love their gathering with us,
But parting should not pain ;
Widely they must be scattered
Their office to sustain.

II.

The whole wide world is calléd
To union with God's Son :
In the true light rejoicing
That issues from His throne :
Then must His servants carry
That light o'er land and main,
And, while we love to meet them,
Parting must not be pain.

III.

His own are hastening heavenwards,
To praise for evermore
Him who the "Many Mansions"
Prepares on that bright shore.
Then while we joy in meeting,
Earth's parting need not pain,
Soon we to Him shall gather,
Never to part again.

Correspondence.

CONSULAR PROTECTION.

DEAR SIR:—The Baptist missionaries at Swatow have decided that henceforth they will not take the cases of church members to the foreign consuls.

We have done this because we believe it is right, and that it is what the Lord expects of us. We believe that the result will be that the faith of the Christians will grow stronger under the discipline. We believe, also, that the local magistrates will in time grant them the degree of justice which they now withhold, for we shall urge upon the Christians with more persistency than ever, the necessity of promptly paying all just taxes, and of meeting all the requirements of honest subjects. Also that they discriminate carefully and honestly between the assessments which, as subjects, they should submit to, and those which, as Christians, they are exempted from by the terms of the treaty.

If any are now reckoned as church members, united with us in the expectation of receiving foreign aid, we will soon be able to discover the fact; and we shall be relieved of doubt, in this direction, in regard to those who may apply for membership in the future.

We do not advocate the abrogation of those sections of the treaty which tolerate Christianity; we simply waive the privilege of taking advantage of them. The Gospel which we preach rests on faith in Christ. That is where we wish

to rest, and where we wish to teach this people that they must rest.

Very truly yours,

S. B. PARTRIDGE.

SWATOW, March 8th, 1888.

AN INEXPENSIVE WAY OF GOING TO ENGLAND.

DEAR SIR:—At this time of year a good many missionaries are making arrangements for going home on furlough, and one of the most important questions they have to decide is how they shall go. Having just returned from England as a second class passenger by the P. and O., allow me to give a little information about this manner of travelling, for the benefit of those of your readers who do not know of the great changes which have recently been made by the Company in its second class accommodation. Travelling with my wife in the *Nepaul* as far as Colombo, and in the *Ganges* from Colombo to China, we had a cabin to ourselves for the whole voyage. (In the *Ganges* the cabin was a three-berthed one). In both ships the second saloon extends the entire width of the ship, and is light, airy and exceedingly comfortable in every way. The bath room accommodation is good, the saloon has a piano, and the whole ship is lighted with electric lights. The table is well supplied, and the stewards are clean, respectful, and attentive. We were fortunate enough to have as companions

several other missionaries. In our party were members of the C.M.S., the L. M. S., and the Dutch Reformed Mission, and a lady not connected with any Society. But in addition to these, we had a number of very respectable and pleasant fellow travellers, and although for a part of the way we had a few people of a different type, they did not cause us any material inconvenience. My particular reason for asking you to allow me to give this account of my travelling experiences is that the cost of travelling in the way I have described is so very low that I think many missionaries would be glad by going home in this way to save the Society with which they are connected the difference between the second class fare by P. and O. and a first class fare by other steamers. The nominal rate from London to Shanghai is £50, but the Company makes a very liberal reduction to Missionaries, thus reducing considerably the total expense of the voyage. The fare from Shanghai to London being charged in silver at a very favourable rate of exchange, is still lower. I venture to think that most missionaries who try this way of travelling, if they fare as well as I and my fellow travellers by the *Nepaul* and the *Ganges* have done, will never think afterwards of travelling in any other way. The chief disadvantage that has to be thought of is this, that second class passengers are not allowed on the quarter deck; but in those parts of the deck to which we had access we found all the fresh air, shade and quiet which we desired, so that even this disadvantage is not very great. I cannot say whether in this matter we were allowed more liberty than

is given in some other ships, but I should imagine not.

I am, Sir, Yours faithfully,

AN ENGLISH MISSIONARY.

THE PROPOSED GENERAL MISSIONARY
CONFERENCE.

THE Committee appointed to take preliminary steps gave in their report last Tuesday night at the monthly meeting of the Shanghai Missionary Association. The Secretary said that he had now received letters from the most distant of the mission stations, and that there was little reason to think many more would come in. The result shewed 123 in favour of a General Conference; thirteen against it; and eight indifferent, as per annexed table.

The *ayes* comprise various nationalities and missionaries of all shades of opinion. The *noes* consist of five of the Church of England; two American Baptists; two English Presbyterians; three American Presbyterians; and one Wesleyan.

Those who may be classed as *indifferent* are two American Board; one American Presbyterian (north); two Canadian Presbyterians; one American Presbyterian (south); and one Inland Mission.

In addition to several separate letters from members, the Canton local Conference has expressed its opinion collectively, and with one exception is unanimous in favour of a General Meeting. Soochow, Pang-chia Chwang, and T'singchow Foo apparently are also unanimous in favour.

No other place for the conference has been suggested but Shanghai, except in one letter in which

Peking is named. Not a few are in favour of 1889, but the majority say 1890. The matter now seems ripe for action. China is a very different China from 1877, and a conference appears now most desirable, but further steps lay with the Shanghai Missionary Association. The Committee having thus carried out the duty imposed upon them laid their resignation on the table.

After some discussion the Rev. J. N. B. Smith moved that the report be received and published, the Committee discharged, and further proceedings be deferred till the next monthly meeting, which was agreed to *nem con*.

A. WILLIAMSON.

SHANGHAI, 29th February.

Since the above was written eleven letters more have come in; ten in favour, and one from a junior missionary in which he says he has been so short a time in China that he does not feel qualified to judge.

A. WILLIAMSON.

SHANGHAI, 21st March, 1888.

FROM REV. TIMOTHY RICHARD.

DEAR SIR:—I noticed in the last *Recorder* that you state that I had left the Baptist Mission. This is not correct. I am still in connection with our Society, and the Shantung branch of our Mission has unanimously resolved on a new departure, viz., "That as soon as Mr. Richard finds it practicable he shall be free to commence an institution on Christian principles at Tsinanfu (capital of Shantung), the aim of which shall be to afford opportunity whereby men of the educated and governing classes can receive instruction in subjects suitable to the needs of the situation, using the best Christian literature available, teaching general science and, if deemed desirable, English. That in addition one European brother and two qualified Chinese form the permanent teaching staff. That none but men of good character and education, who are likely to attain to positions of influence, shall be eligible for entrance. That to increase the efficiency of the Institution strong efforts be made to procure aid from Chinese sources."

You are welcome to make any use of the above information you like.

Yours sincerely,

TIMOTHY RICHARD.

ANALYSIS OF REPLIES.

	Ayes.	Noes.	Indiff't.
Peking	7	...	1
Tung-cho	1	...	...
Tientsin	1	1	2
Tsi-nan-foo	2	...	...
T'sing-chow-foo	6	...	...
Wei-hien & Tung-chow	2	3	...
Chefoo	4	...	...
Manchuria	3	...	...
Tai-yuen-foo	3	...	...
Pang-chia-chwang	5	...	...
Hankow	6	...	...
River Ports and West	19	1	...
Shanghai	13	2	...
Ningpo	7	1	1
Wenchow	1	...	...
Foochow	6	...	...
Amoy	5	1	...
Swatow	5	...	...
Formosa	3	1	2
Hongkong	4	...	1
Macao	2	...	...
Canton	8	1	...
Hangchow	1	2	1
Soochow	6	...	...
Shaou-ur	2	...	...
Singapore	1	...	...
Total.....	123	13	8

THE MANDARIN PRIMER.

DEAR SIR,—Your reviewer of the Mandarin Primer prepared for junior members of the C. I. M., does not seem to be familiar with the sounds and usages of the Southern Mandarin, or he would hardly have criticised the above Primer as he did. I do not wish to question the literality of some things which are quoted, nor do I wish to discuss the sounds of characters or the meanings of certain phrases in any colloquial district such as Canton, Foochow, Ningpo, Shanghai or Soochow. I only wish to guard beginners using that book against adopting some of E. F.'s corrections, if they are engaged where Southern Mandarin is spoken.

The Table of Sounds given opposite Lesson I. fairly well represents the sounds in several provinces on the 大江, and with few modifications may easily be made the basis of other dialects which are found between the North bank of the 扬子江 and the South bank of the 黄河, if we except Honan which seems to possess a dialect peculiar to itself. There is variety of opinion as to the value of the Romanizing system adopted in that book; but I find it to be a very good representation of Southern Mandarin sounds, the adoption of which in Mandarin districts reduces to a minimum the liability of being misunderstood.

The "defects" which the reviewer speaks of in his "firstly," would be better described as errors, being departures from the Table of Sounds given; whether they arise from want of care on the part of the author or printer, I cannot say. The student would do well to notice them carefully.

To accept the correction under his "secondly," namely, where "s" is said to be "used where sh is only right," would be most unsatisfactory in Southern Mandarin. The speaker who adopts the sh would be constantly misunderstood.

Hupei and Kiangsi beggars, boatmen, teachers and mandarins call 洒 sa, 生 seng, 所 so. The Romanizing of Williams' which E. F. seems to adopt, is not a true guide for Southern Mandarin sounds. The remarks on vowels must be tested before adopted. E. F. says, ong and iong would be better written ung and iung for the vowels in 中, 共, 同. This depends entirely upon o and u respectively; o as used in long is a better representative than u in hung.

The translations are handled by the reviewer in some cases very literally; it may be that in such a place as Canton, as things were in the beginning, they are now, and ever shall be; it is not so in Mandarin districts; here usage has sanctioned, and Wells Williams in his dictionary has adopted, "I beg your pardon," besides the literal meaning of "I have offended you," and thus allows us to leave rigid literality, and use "excuse me," "allow me," forms of apology, besides "to offend," as reasonable renderings of 得罪.

I would like your readers to see whether 警醒 can mean "to keep awake," "to awaken," in the following version and texts:

Mandarin version (2), Wen-li version (2), Easy Wen-li of Mr. John, Matthew xxiv. 42: To keep awake, for ye know not the hour, etc.; xxv. 13: To awaken, therefore, etc.; Mark xiv. 37, 38: Couldst thou not "keep awake" one hour, awaken up and pray, lest ye enter into temptation; Mark xiii. 33, 34, 35, 37:

the same character occurs in each verse, would it not appear strange to translate them as above in verse 37: And what I say unto you I say unto all, 'keep awake' 'to awaken.' Whatever else it may mean, in Mandarin districts it means as the primer has it: "Watch."

In 天堂 why approach the literal, would it not be better to render it literally, "a hall," or "a place in the air," and thus improve on Williams, who defines these characters as, "Heaven" "Paradise?" Again, 耶穌教, "Christian religion" is decidedly preferable to "Protestantism," while a more literal translation would give us the "Religion of Jesus."

For 熱心 let your readers compare the Mandarin of Bridgman and Culbertson, Mr. John's *Wen-li* and Mandarin, also Foochow colloquial editions, John ii. 17, and see where E. F.'s "Zeal" stands for the above characters.

The last character I would notice is 念. It is commonly used for "to read." Were I next Sunday to ask a native preacher "to read" my lesson I should certainly use that character, and it would be understood as well as 讀.

There are other errors in the Primer which have not been noticed; I append them.

p. 20 萬國,九州 *ruh-sheng* not *chú sheng*.

p. 29 睡覺 not 覺睡

p. 32 正 not 正

p. 37 城裏 *chéng lǐ* not *chén lì*.

p. 37 城外 *chéng wài* not *chén wai*.

p. 72 吞 *t'un* not *t'uen*.

p. 72 迷惑 *mí huò* not *mí huah*.

p. 90 撈 *lāu* not *lo*.

p. 241 寒暑表 *han shu piao* not *han ch'u piao*.

p. 249 大襟 *ta kin* not *tó king*.

p. 249 小襟 *siao kin* not *siao king*.

T.P.

CHRISTIAN APOLOGETIC LITERATURE.

DEAR SIR,—Will some of the readers of *The Recorder* kindly inform me what has been accomplished in the way of preparing Christian apologetic literature in Chinese, from the stand-point of the classics—*e.g.*, is there any argument for the existence of God based upon the reference to heaven and *Shang Te* in the Four Books and Five Kings; any comparison of the teachings of Christ and Confucius; or has any one prepared a *brochure* using the teachings of Mencius as a means to produce conviction of sin, as suggested by Dr. Legge in his introduction to the works of that philosopher (page 76)? What works in Chinese deal with the peculiar cosmogony and philosophy of this people?

Any one who will give me a list of the books or tracts of this nature, which have been already published, or which are in course of preparation, will greatly oblige me.

C. SPURGEON MEDHURST.

TS'ING-CHEU FU, CHEFOO,

2nd February, 1888.

COMMUNION WINE.

DEAR SIR,—Some of us feel deeply thankful for Dr. Kerr's late articles on "The drinking habits of the Chinese," and could wish that they were largely made use of both in English and Chinese. Would Dr. Kerr kindly prepare a suitable tract in Chinese for circulation among the Chinese Christians, for such I fear is sadly needed. In the coast ports, in Shanghai, and especially in Hong Kong, Singapore and Penang, where the Christians come into contact with Europeans, wine, beer and spirit drinking is

very common. The question arises, Are not the missionaries by their own example to blame? I have heard of large districts in India where the native Christians do not drink, but it is found that the missionaries to a man are teetotal. Surely there is no need to point the moral.

I noticed in a paper lately the following: "Bishop Burdon, finding China a breadless and wine-less country, raises the question as to the wisdom of substituting rice cakes and tea for bread and wine at the Lord's Supper." I hope this whole question will be gone into (if not before) at the forthcoming Missionary Conference at Shanghai or Canton. Surely it is wrong to give our sanction to the "wine of commerce" as representing the "cup of the Lord," "the fruit of the Vine." Why not use the common drink of the country—tea—as cocoa-nut milk is used at the Lord's table in the South Sea islands. I have frequently found Chinese Christians defend their drinking practice—and not a few of them actually do get drunk at their feasts, and frequently after meals in the evening at their own homes—with the remark that our Lord made wine, and had it supplied for the last Supper, and that it is a "good creature of God;" indeed, all the old statements—not arguments—made use of by moderate drinkers at home. But whether we take the stand of total abstinence, or that of the extremely dangerous ground of moderation, for ourselves; for Christ's sake, for the brethren's sake, for the sake of the heathen, let us keep "the table of the Lord" above suspicion. If there be a doubt about the propriety of using

the "wine of commerce," or the "drink" of the country, which causes not a little harm and distress, let us give the benefit of the doubt on the right side, and leave the Church of Christ in China without reproach on this subject, at least as far as our action is concerned.

Yours,

A FELLOW-MISSIONARY.

February, 1888.

GIVING AWAY OF CHRISTIAN BOOKS.

DEAR SIR:—I have only recently seen Mr. Fryer's protest in the *North China Herald* against the sale of scientific works to the Chinese at the usual low prices, and it has reawakened in my mind another, but relative, unsolved problem, namely, shall we sell or give away Christian books and tracts when preaching to the heathen. My own practice heretofore, in common with most of the brethren working in Shantung, has been to give freely to all comers, but I am by no means free from doubt as to the wisdom of this course. I find not only that many who ask for books never read them afterwards, but that the natives expect us to sell until we inform them to the contrary.

I should be glad if others would express their opinions and the result of their experience in this matter, especially those who, having begun to distribute books gratis have afterwards discontinued the practice.

Are not Mr. Fryer's remarks on the cheap sale of scientific literature worth our consideration? There is a growing demand among the people for a knowledge of Western science, and it is a question whether we are not defeating our own ends by

undertaking to supply this demand in any way that requires the liberal use of mission funds. Why should not all such works be sold at cost price?

Yours truly,

T' IEN HUA.

MR. JOHN'S MANDARIN VERSION
OF THE GOSPELS.

I TRUST the author of this new version will not object to a little friendly criticism which I would in all humility suggest.

Allow me to say at the outset that I am very glad indeed to see an attempt made to give us something better in Mandarin than we have had up to the present time. I am strongly of the opinion, too, that a Mandarin version ought to be *thoroughly colloquial*—one that, when read, as in public worship, could be understood as far as possible, even by the illiterate. This is the more important from the fact that among our Chinese hearers there are many who cannot read, and who must, of course, depend entirely on what they hear; hence the more colloquial, the better for practical purposes.

With reference to the new version now before us there is at the least this much to be said in its favor, that it is better colloquial Mandarin than the current northern Mandarin. We think, however, that in a number of places more colloquial terms could be substituted for those at present printed. Notable among these is the "instrumental verb" 將 which is used invariably throughout the Old and New Testaments (Mandarin), and reappears in Mr. John's new version. The colloquial word used almost invariably both in the northern and southern Man-

darin is 把. Why this cannot be used in this sense in print, it is not easy to see.

Again, 差遣 is constantly used for "sent." Why not print 打發, which is widely current as well as thoroughly colloquial?

Again, it seems to me to render the imperative by the characters 應當 "ought," "is proper," very much weakens its force.

So far, generally, by way of example. Let us now look at a few verses taken at random from the 3rd chapter of John.

Verse i. Mr. John has left out the characters 管理, which is certainly an improvement. But could not something be done for those long, un-Chinese proper names, like 尼哥底母, to make them a little more pronounceable?

Verse ii. Why could not colloquial terms be used instead of 夫子 and 師傅?

Verse iii. Here before 重生, 沒有 is used; in verse v. 不是 is used in a parallel case, without any change whatever of the time.

Verse iv. It is doubtful whether 既 is used colloquially in the sense of "when."

Verse vii. Is not 當作 希奇 rather a cumbersome translation for "miracle" (English version)?

These are merely a few examples where, in my humble opinion, a change for the better could be made.

A. SYDENSTRICKER.

NEWS FROM SINGAPORE.

THE Methodist Episcopal Mission at Singapore has just recently been reinforced by the arrival of Rev. Mr. and Mrs. Munson, and Dr. and Mrs. West. (Dr. West is medical.)

Both these gentlemen are to learn Chinese. Rev. and Mrs. Oldham remain on. Miss Blackmore is studying Malay, and two laymen are assisting in the Anglo-Chinese School. This mission contemplates working in Chinese, Malay and Tamil, as well as carrying on the work of an English congregation.

The S. P. G. Mission carries on work in all the four above languages. There is only one missionary in charge, and his operations are crippled for want of funds. The work is carried on by catechists and teachers. The Chinese girls' School belonging to the Church of England is carried on in English and Malay. Miss Cooke is assisted by Miss Ryan in this work, along with native helpers.

The Brethren's Mission (Chinese Gospel House) is carried on by na-

tive brethren. Mr. Hocquard is in charge of the Chinese work at Penang, where the S. P. G. have also just commenced work by engaging a catechist. This is all the work attempted in Penang among the Chinese. Malacca, Johore, Selangor, Perak, and many other important centres are as yet untouched.

The English Presbyterian Mission has had its first addition to its staff sent out last fall in the person of Miss Macmahon. This will be a most welcome addition to aid Rev. and Mrs. Cook, who have been out some six or seven years. There is still plenty of room for women in all these parts. Still we cannot but praise God that Singapore is better manned now than it has been since the exodus of missionaries to China about 1840.

A CORRESPONDENT.

Our Book Table.

CANTONESE MADE EASY: A book of simple sentences in the Cantonese dialect, with free and literal translations, and directions for the rendering of English grammatical forms in Chinese. Second Edition, revised and enlarged, by J. Dyer Ball, M.R.A.S., etc.

THIS work is the most reliable introduction to the study of Cantonese we have met with. Although the book contains only fifteen lessons, each of thirty-two sentences, they are all well chosen, and the grammatical part also contains many good phrases. Eleven tones are distinguished, which we think an advantage to the student, though it may not seem so to the beginner.

The prominence attached to aspirated and non-aspirated words, to long and short vowels, and to correct pronunciation in general, shows Mr. Ball's great carefulness and mastery over the spoken language. Only one mistake we noted, on page 91, where 銅 *tung* should be *t'ung*. All the phrases given are in idiomatic and concise language. "The Chinese are fonder of expressing themselves in a terse and concise manner than most book-makers represent them as doing. It would be a good thing for a learner to lay it down as a general rule that if it is possible to express his meaning

with few words he should do so; for though to his own ear the addition of words may make the meaning plainer, it has probably a directly contrary effect on a Chinese ear."

We also sympathise with Mr. Ball in that Cantonese cannot be regarded as a dialect of Mandarin, but that it is a different language (but why not on the title page?) Chinese is *an order* of languages in a sense, as are Aryan and Semitic. Cantonese, Hakka, Mandarin, etc. are genera; Tungkunes, Sinning speech, etc., are species. Species may be termed "dialects," genera should be named "languages." But, so far as we know of, no attempt has yet been made to lay down the distinctive features of all the genera, or even of all the species, of one genus of the Chinese language. As flexion is totally absent, and differences in pronunciation only form dialectic characteristics, nothing is left to indicate different Chinese idioms but a choice of different words for expressing the same idea, and the varying use of particles indicating modifications of meaning.

Chinese is further distinguished by the absence of indigenous alphabetic writing, which is the reason why no generally acknowledged standard exists for the spoken language. Even the pronunciation given in K'ang-hi's dictionary is pliable to local idioms. The language of Peking is not spoken outside a short distance from its walls, nor is Nankinese found in the provinces. Mr. Ball himself finds the city of Canton too large for his Cantonese, and confines himself to the West-end speech. We think Mr. Ball quite right in selecting the most perfect form available for

his standard, but the practical student needs also some knowledge of the local dialects spoken by the people with whom he comes in contact. His standard speech, taken from one corner of the city, will ever remain more or less a theoretical language among the country people. As Mr. Ball has already an uncommon knowledge of different dialects of the Kuangtung province, he might do great service to many students by publishing the results of his observations.

One sentence of Mr. Ball's preface, p. xxx., is not historically correct. It is stated there, "These marks (Lepsius' alphabet and tone-marks are meant) have never been used in Cantonese. About twenty years ago the Gospel according to Luke was translated into Cantonese colloquial and printed in Lepsius' alphabet by some Rhenish missionaries on account of the Committee of the British and Foreign Bible Society at Hongkong. A sheet of spelling-lessons in that alphabet was published about the same time. The type belonged either to the Bible Society or to the Basel Mission; there was enough of it in Hongkong to print four pages at a time. That edition of Luke in Lepsius' alphabet caused long discussions in Canton on the best mode of transliteration. About eight or ten different systems were proposed, but Lepsius' was carried by a majority. There followed also some correspondence between the chairman of the Missionary Conference at Canton and Professor Dr. Lepsius at Berlin. Some of the missionaries, however, succeeded in raising a storm against colloquial books in general, and among the advocates of colloquial, preference was soon

given to Chinese characters. Alphabetic printing of Cantonese had consequently to go the way of many other well meant attempts of missionary enterprise in China.

Some of Mr. Ball's final directions may well conclude our notice. Page 119—Resolve that you shall speak Chinese, and you will do it."

"Omit in long sentences all subsidiary words where possible."

"In Chinese the tenses need but little looking after: they generally take care of themselves."

"Practice half a dozen different ways of saying the same thing in Chinese."

"Above all things have patience."

Everyone who takes any interest in the Cantonese form of the Chinese language will find Mr. Ball's book of great advantage. E. F.

A SYNOPSIS of all the conjugations of the Japanese Verb, with explanatory text and practical application. By G. F. Verbeck. 4to., 100 pp. and a chart. Kelly and Walsh, Yokohama. 1887.

THE appearance of any book that promises help in his arduous task is ever hailed with delight by the student of the Japanese language, and especially so when the book is from the hand of so eminent a student of, and authority on, the subject of which he treats as is the author of the present volume.

The purpose of this monograph is to set forth a scientific classification of Japanese verbs, with reference to the forms of their five bases or stems, which may be called the principal parts. No effort is made to force them into the tenses and conjugations of the Indo-European languages: on the contrary it is distinctly stated that the classi-

fication here presented is based on Japanese works on the same subject, a list and a brief statement concerning each of those consulted being given.

The verbs are arranged in five conjugations according to their relation to the *Go-ju-on*, or Japanese syllabary: they are called, the Unigrade, Upper Bigrade, Lower Bigrade, Quadrigrade, and Irregular Hataraki or Conjugations. In the chart the conjugations are placed one below another, and the five principal parts are arranged in vertical columns lettered A, B, C, D, and E. In this chart not only are verbs given, typical of each conjugation, but so many verbs are placed under each conjugation as to give an exact type of every form of every verb in the language. Each of these various forms is fully numbered.

Adjacent to these five columns, are other five columns lettered A', B', C', D', and E', in which are given all the suffixes which may at any time be added to the roots or stem forms, in composing the various moods and tenses. These also are all numbered and lettered.

The first 35 pages are taken up with a brief but clear explanation of these various matters. Then follow 40 pages of transliterated Japanese from standard works, in which every verb is analyzed, the conjugation, base, and suffix(es) being indicated by letters and numbers referring to the chart. By study of these examples the student is expected to become proficient in both the analysis and synthesis of verbs, however difficult: to secure proficiency in this is the practical aim of this valuable work. The beginner will naturally be disap-

pointed to learn that the book will be of no special use to him. But whoever wishes to become proficient in the use of verbs of the written language, will doubtless find much help from the study of this book.

The mechanical execution is of the first class, the size of the type being a real comfort to the student.

以弗所書講義 EXPOSITORY COMMENTARY on the Epistle to the Ephesians, by Rev. J. C. Hoare, Trinity College, Ningpo. Price 6 cts.

MR. HOARE has prepared an excellent Commentary on the Ephesians, concerning which he says, "The sermons were originally composed by my father for the benefit of his congregation in England, and I translated them for the benefit of my students, with the double object of giving them a practical exposition of the Epistle, and also of helping them in the composition of sermons; I have now printed them in the hope that they may, with God's blessing, be useful to other native preachers and Christians."

There is a brief but comprehensive statement of the origin, growth and decline of the Church in Ephesus, the lessons to be drawn from its history being pointed out.

The commentary on each passage consists of an explanation of the text, an outline exposition of its doctrine, usually followed by a practical application and exhortation.

The commentary will be very useful to the class for whom it is intended, and is especially to be commended for its method of comparing Scripture with Scripture.

J. N. B. S.

REV. J. WILSON, acting for the National Bible Society of Scotland, Hankow, sends us a copy of the Gospels and Acts in the Mandarin of Central China, by Rev. Giffith John. From the accompanying printed note, we learn that the purpose is to go on with the entire New Testament in this language—this version being a reproduction in Mandarin of the *Easy Wen-li* by Mr. John. We are otherwise informed that the British and Foreign Bible Society are making arrangements, to co-operate in the production of the version.

WE acknowledge with much pleasure the receipt of a copy of "*The Evangelization of the World, A Missionary Band: A Record of Consecration, and an Appeal*," by B. Broomhall, Secretary of the China Inland Mission. It was a valuable and interesting book in its first edition, but its attractions are greatly increased in this second edition, having been enlarged by about one hundred pages. Some 65 pages are devoted to records of the band of seven university men who came out in 1885, and the remainder of the beautiful quarto volume is mainly occupied with valuable extracts from numerous writers on the subject of the Evangelization of the World. Many illustrations adorn the volume, and there are several well-executed portraits, of which those of Dr. Schofield and Rev. J. Hudson Taylor are the most striking. Mr. Broomhall shows a genius for getting up a volume which every missionary will be glad to keep constantly at hand for stimulation and refreshment.

Editorial Notes and Missionary News.

THE DEATH OF DR. YATES.

THE departure of Dr. Yates from this life on the 17th instant leaves a great void in the Missionary circle of Shanghai, where he has been so prominent for more than forty years. It was in September, 1847, that he first arrived at this place, and his work has been continuous here ever since, with the exception of occasional and brief visits to the home land of America. During the Tai-ping rebellion he, in common with several other missionaries from the Southern section of the United States, was obliged to provide for his own sustenance and that of his missionary work. This he accomplished with such energy that he wrested success from apparent disaster. He became noted for business shrewdness, and for a perfect command of the vernacular. By unflinching courage he preserved the mission property, which was greatly exposed; and, finally, after the close of the American civil war, he in due time dropped his secular work and again devoted himself entirely to missionary labors in connection with the Baptist Churches of the Southern States—especially to the translation of the New Testament, which he had nearly completed.

There have been times when Dr. Yates seemed to be depressed regarding the spiritual results of his own work and that of others, but during the last year or two the sky brightened around him, and he had sensible evidence of fruitage. The long procession of Chinese mourners who accompanied the

hearse to the cemetery on the afternoon of the 19th of March, and the modest words in Chinese by the native pastor himself, one of Dr. Yates' spiritual children, were evidences that his life has been a success in laying the foundations of a church which will live.

THE CENTRAL CHINA METHODIST MISSION.

THIS Mission held its Nineteenth Annual Meeting at Kiukiang in October, 1887. The reports of the several educational institutions are the most interesting items in the report. The Fowler Institute at Kiukiang, under Rev. C. F. Kupfer, is now in the new college building. Messrs. Blanford and Molland have rendered valued assistance,—Mr. Molland now teaching four hours a day. Miss Gertrude Howe's paper on Footbinding is very forceable and even eloquent. She says, "I believe the Lord will, in the end, honor any faith in right principles we may exercise, even though for a time our schools make little show." The girls' schools at Kiukiang, Wuhu, and Chinkiang seem all to prosper. The number of ordained Native Preachers is 3; Unordained, 3; Members, 262; Probationers, 307; Day Scholars, 393; Total Contributions, \$1,048.57.

MINUTES OF THE FOOCHOW CONFERENCE.

THIS pamphlet of 43 pages gives a full report of the work of the Methodist Episcopal Church in

Fukien, for the year 1887. The Conference met on the 10th of November, and was presided over by Bishop Warren.

The most exciting topic discussed seems to have been the selling of medicines by ministers, regarding which we make the following extract.

"On motion of Sia Sek Ong it was decided that hereafter any member of the Conference who should continue the practice or the selling of either native or foreign medicines, should be considered unworthy of a place in our ministry, and Bishop Warren was requested to write out a summary of his remarks to the Conference on this subject, to be printed in the Conference Minutes. This he promised to do, and afterwards handed the following to the secretary.

"Bishop Warren said: 'Though the wise practice of medicine was a great blessing to mankind, and men were prompted thereto by kindness of heart and a desire to help their fellow men, yet its practice by men unlearned in the science might be a great curse. Ministers are not doctors, were not educated for that profession, and their practice of it might result in murder. It must result in bringing the ministry into disrespect and hence prevent the people from supporting them as ministers.

"All experience shows that a ministry partly devoted to its profession and partly to some business of its own, rapidly loses its influence, if it does not fall into contempt. If a ministry devotes itself to the practice of medicine and people die under their care, as they naturally will, there is opportunity for ill-judging people to say the severest things against the clergy. Therefore it is judged best and necessary that we as ministers wholly refrain from this practice, and attend solely to saving souls and developing them into the stature of perfect manhood in Christ Jesus.'"

The Theological School, the Boys' High School, Anglo Chinese College, and the Mission Press seem to be in good working order, and accomplish all that could be asked. The work of the ladies in schools and hospitals seems not to have come under the cognizance of the Conference. The action in regard to temperance was clear and decisive against the use of opium and

wine, "except when absolutely necessary;" and the use of tobacco was pronounced "a filthy habit, making the breath impure and causing a waste of money."

The Statistical Table reports Native Ordained Preachers, 37; Unordained Preachers, 71; members, 2,209; Probationers, 1,224; Probationers, 2,179; Theological Students, 21; Day Scholars, 434; Total of Church Collections, \$2,-526.45.

EFFORTS FOR THE BLIND.

IN common with many others, we have received a specimen number of *Kneass' Philadelphia Magazine for the Blind*, which is in its nineteenth year. It is, of course, in raised Roman letters. The August number consists of thirty pages, and the leading article is "An Appeal for the Blind of Asia," by Rev. J. Crossett, who asks those who are interested in this subject to correspond with Chas. Parker, 202 S. Oxford, Brooklyn, N. Y., or H. M. Lane, 62 Van Reypen Ave., Jersey City, N. Y. The editor states that he has learned from Mr. Crossett that besides Rev. Wm. Murray's Institution for the Blind in Peking, there are others contemplated in China—at Hankow, Shanghai, and Hongkong. The statement that "funds for maintaining the institutions can easily be raised in China, as the people there are benevolently disposed, but they first want to see the good work begun," will apply more to the foreign communities in China than to the native; and we fear it may tend to excite too great hopes in America as to what can be done here for some time to come. All must wish well to such benevolent enterprises, and we trust they

will be guided with the best wisdom of men experienced in the Chinese language, and in all the conditions of things here, for there will be several difficult problems to settle in the very inception of such a movement.

BIBLE WORK IN CHINA IN 1887.

	Bib's	Testaments	Portions	Total
<i>B. & F. Bible Society</i>				
North China	194	790	75,228	76,212
Central "	173	839	83,652	84,664
South "	—	—	—	91,010
Total B. & F.	367	1,629	158,880	251,886
<i>Scotch Bible Society</i>				
North China	—	136	7,229	7,365
Central "	—	1,952	168,859	170,811
Total N. B. S. S.		2,088	176,088	178,176
<i>American Bible Soc.</i>				
Sales—Depot	80	689	713	1,482
" Missionaries	120	2,082	29,932	32,134
" Colporteurs	77	2,059	203,782	205,918
Donations—Depot	35	121	1,145	1,301
" Missionaries	48	899	9,837	10,784
" Colporteurs	—	72	1,184	1,256
Total Am. B. S.	360	5,922	246,593	252,875
Grand Total 1887	727	9,639	581,561	682,937
Total 1886.	1,019	14,256	493,678	583,429

The Rev. Evan Bryant, B. and F. Agent for North China, reports Old Testaments and New Testaments separately, and says:—"I find that the brethren—Colporteurs and Missionaries—are not careful to note the difference in their entries of sales. Should you make any alteration,—e.g., carry so many out of the New Test. column into the Old Test. column, and so change the latter into Bibles,—it would be perfectly legitimate, for many of the Old Testaments were, I know, held as Bibles." Mr. Bryant reports as Donations, in his figures above, Bibles 15, New Test. 815, Portions 75,302.

Mr. A. Kenmure, B. and F. Agent for South China, writes that

his figures do not include depot sales—only books sold by colporteurs.

Rev. S. Dyer speaks of 20,447 Scriptures, including 727 New Testaments, as having been purchased from the National Bible Society of Scotland.

IN PERILS BY MINE OWN COUNTRYMEN.

MANY and various are the privileges of an occasional visit to the home lands by the foreign missionary, which he does well to improve to their utmost; but there are also dangers and troubles peculiar to the returned missionary, against which he should be fully fortified; and not the least of these perils is that of undue attention, praise, and even adulation, which he would be more than human if he were not under temptation to receive too kindly, and accept too hospitably. The Rev. Y. J. Allen, now on a visit to the home lands, should have our special sympathies in this matter. A writer in *The Wesleyan Christian Advocate* of Macon, Georgia, says:—

"Georgia can boast many great and honored names both among the living and the dead, but none will shine with purer lustre than that of the humble missionary now revisiting his native land. Around me, as I write these lines, rise the mountains under whose shadow he grew to manhood, and just across the street stands the "temple of justice" in which his "last will and testament" is recorded. Thirty years have gone since he bade adieu to the scenes of his childhood and turned his face toward the rising sun, but the faith and heroism which have made his name immortal, invest, with pleasing interest, every spot associated with his life and history.

"A greater than Peter the Hermit speaks to the Church to-day, and he would fain rally the faith of his people, not by the inciting force of a sentiment, but by the strongest and holiest obligations of duty which religion and humanity can impose.

"Occupying, as he does, such a vantage ground, possessing, perhaps, as no other missionary, the confidence and respect of the ruling classes of China, the Church cannot afford to withhold from him that sympathy and support for which he so earnestly pleads. To do so would be to imperil the results of years of toil and sacrifice, and retard indefinitely the final triumph of her missionary plans and movements.

"This is the last time, in all probability, he will stand face to face with his brethren at home, and urge by personal appeal the cause for which he has left kindred and country. Fifty years of life and labor have left the impress of their wear and waste, and he will soon return to the distant land of the Orient where he has chosen to be buried when his work is done. To permanently set on foot, in his time, the schemes he has conceived and begun, the Church must not delay her response to his call. She has never had such an inviting outlook presented to her faith and enterprise. Will she rise to the height of her opportunity and send back to his life-work this grand man, inspired with new hopes and supported by new encouragements?

"It often happens that the true mission and worth of great men are not recognized by the generation in which they live. Jerusalem killed her prophets and stoned them which were sent unto her. Rome despised her Seneca, and Athens condemned her Socrates to death. Let us not commit the sin of depreciating the worth and the work of the greatest missionary of modern times, and of leaving posterity to weep over the folly of our blunder and the consequences of our crime.

Notes of the Month.

At the meeting of the Soochow Literary Association in March, a translation was read of the tract 兩教合辯 by Rev. F. James, published by the Chinese Religious Tract Society and on sale at the Presbyterian Mission Press, Shanghai. The criticisms were for the most part commendatory. It was thought, however, that the argument against Romanism might have been easily strengthened without materially increasing the size of the book. For example, in the

chapter on creature worship, the writer omits to cite the cases of Peter and Cornelius, of Paul and Barnabas at Lystra, and of the Apostle John and the angel in Rev. xiii. 8-9, where the apostles and the angel distinctly and with great earnestness refuse to receive divine worship. In the chapter on the Pope, would it not have been well to call attention to the mythical character of Peter's bishopric at Rome? It may fairly be doubted whether Peter ever visited Rome till he went to his martyrdom. These strictures aside, the book was considered very suitable as a manual for native Christians and inquirers.

D. N. L.

WE note with sadness the death of Mrs. Porter, the mother of the Rev. H. D. Porter and of Miss Mary Porter of the A.B.C.F.M. Mission, North China—a lady, eminent for her christian graces and her missionary zeal, having, for more than a generation, with her distinguished husband, been identified with Home Missionary work in the west of the United States of America.

UNDER date of January 14th the Rev. Dr. Gilman, of the American Bible Society, wrote, "This mail will carry to China news of the death of Dr. Peter Parker, which occurred at Washington on the 10th instant. An old veteran, whose Christian faith led him to the successful undertaking of surgical operations on a scale unprecedented. I saw him at his home just two months ago, feeble but cheerful, full of memories of the past, and hopeful for the future. Like Dr. Williams he gained celebrity from

his diplomatic position, and like him he was a link between the earliest missionaries to China and the present generation."

REV. S. COULING, of the S. P. G. Mission in North China, has ascended Tai Shan in Shantung and reports his observations to S. P. Thompson, who makes the summit to be 4,780 feet above the plain, as given in *Nature* for January 5th.

THE Chinese population in the Philippine Islands is estimated at 98,652, or almost treble what it was ten years ago.

THE Rev. John M. Foster's name was wrongly reported in the February *Recorder* as Rev. J. M. Festes. He arrived at Swatow on the 28th December, for the American Baptist Mission.

A NOTE from Rev. C. A. Stanley reports his arrival at Yokohama en route for Tientsin. In the same company from San Francisco were Miss White, for the American Board's Mission, Kioto, and Miss Horton, M.D., of the Presbyterian Board, bound to Corea.

FIFTEEN Coreans are reported as having recently made profession of Christianity in connection with the Presbyterian Mission at Seoul.

A NOTABLE lesson in temperance was given the other day at Honolulu by the Consul General of Japan, Mr Ando, who is a native Japanese, and who is well known in Hongkong and Shanghai, in each

of which places he was a very successful and respected Consul of Japan. He had received as a present from some friends in Japan two casks of liquor; but with the purpose of warning his fellow-countrymen in Hawaii against drinking-habits, and to show them he meant what he said on the subject of temperance, he took the casks into his yard, had holes bored in them, and poured out the contents upon the ground. Would that all consuls were like this Japanese official at the Sandwich Islands.—*Missionary Herald*.

THE Queen of the Tonga Islands has petitioned to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink which the traders are forcing on her people. Great Britain led the way in the abolition of the slave-trade; cannot she join with other Christian nations in the abolition of this international drink traffic.—*Exchange*.

THERE are ninety applications for admission to Dr. Mateer's College at Tungchow Fu, this spring term.

It is with great sadness, just as we go to press, that we learn of the death of Dr. McKenzie, of Tientsin.

Dr. Happer opens a class in rented buildings where he can accommodate some thirty pupils, though he has already had applications from as many more wishing to enter.

THE number of Japanese in Corea is 3,531, of whom 2,481 reside at Fusan.

BISHOP MOULE ordained as deacons Mr. Arthur T. Polhill-Turner, and Mr. A. Phelps, of the China Inland Mission, at Ningpo, on Sunday, March 18th.

THE Rev. G. L. Mason, of Huchow, Chekiang, writes us that in our January Table of Statistics the figures regarding the "American Baptist, North," are incomplete, as they do not include the work at Swatow. Not having at hand more recent data, Mr. Mason sends their statistics for the year ending December, 1886—Missionaries, 9; Communicants, 1,006; Native contributions, \$320.00.

IN the *Deaf-Mutes' Journal*, New York, for January 12th, we find letters from Minister Denby and Dr. Edkins, to Mr. Crossett, encouraging his projects for the education of Chinese Deaf and Dumb. The deaf-mutes of America are earnestly called on by the Editor to take part in the enterprise.

MR. BRYSON, in *The Chinese Times*, shows that there have been very conflicting statements by Roman Catholics themselves regarding the statistics of their churches in China, but that the reports of the Jesuits in "The Annals of The Faith" seem to be consistent and reasonable, making less than 400,000 converts in 1860, while Bishop Raymondi reported in 1885, 525,000—showing a very probable growth in 25 years.

A NATIVE CONFERENCE, Shanghai.—An interesting conference of the native workers in connection with

the work of the American Presbyterian Mission (North) at the South-Gate, Shanghai, was held during the Chinese New Year holidays.

Workers were present from Shanghai and the three out-stations, Soong-kong, Tsu-poo and Au-so. This was the second meeting of the kind: and the reports showed that the meeting of the previous year had borne fruit. The reports all showed an increasing interest in and attention to spiritual things on the part of the people generally. The report from Soong-kong was especially encouraging in this respect. The Elder in charge of the work at that point spoke feelingly of the result of the first meeting in leading him to trust more to the Spirit; and told how he had been blessed in that trust. There were interesting discussions on the following subjects:—"English in the Boarding School," "How to secure a better observance of the Sabbath on the part of christians," "How to prevent Christians from engaging in immoral games and pastimes," "How to secure increase in contributions to the work of the Church," "What kinds of business are open to native Christians wherein they can be independent of guilds, and be able to observe the Sabbath." J. N. B. S.

WE are unable, for want of space, to more than acknowledge this month the receipt of the "Twelfth Annual Report of the Central China Religious Tract Society," for 1887; also "Something from nothing," a paper read before the Shanghai Y. M. C. A., March 1st, 1888, by W. B. Bonnell, A.M.

Contemporaneous Literature on China.

- A Visit to Corea.* By Bishop SCOTT. "Church Work" Magazine, January, 1888. London: Wells Gardner & Co.
- American Missionaries in China.* By the Hon. CHAS. DENBY, U. S. Minister at Peking. "Missionary Review of the World," February, 1888. New York: Funk and Wagnalls.
- Chinese Account of the Opium War.* By E. H. PARKER. "The Pagoda Library," No. 1. Shanghai: Kelly and Walsh 1888.
- Chinese Literati and Western Science—The Prize Essay Scheme of the Chinese Polytechnic Institution at Shanghai.* Descriptive article by J. FRYER, Esq., Hon. Sec. "China Mail," January 30th, 1888; and other newspapers.
- Chinese Partnerships: Liability of the Individual Members.* "Journal of the China Branch of the R. A. S.," Vol. xxii., January, 1888. Shanghai: Kelly and Walsh.
- India and Chinese Central Asia.* "Times" Weekly Edition, December 25th, 1887.
- Names of the Sovereigns of the Old Korean States, etc.* By LUDOVICO NOCENTINI. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888. Shanghai: Kelly and Walsh.
- Notes on the Early History of the Salt Monopoly in China.* By F. HIETH, Ph. D. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888. Shanghai: Kelly and Walsh.
- Notes on the Mineral Resources of Eastern Shantung.* By H. M. BECHER, Assoc. M. Inst. C.E., F.G. "Journal of the C. B. of the R. A. S.," January, 1888.
- Military Organization of China prior to 1842.* By E. H. PARKER. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888.
- Remarks on the Production of Salt in China.* By W. R. CARLES. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888.
- The Salt Revenue of China.* By E. H. PARKER. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888.

Diary of Events in the Far East.

January, 1888.

- 13th.—A slight shock of earthquake at Langhóu, between 3 and 4 A.M.
- 14th.—The severest earthquake recorded in Chinese annals occurs in Yunnan, in and about Shing-ping Chow. About 2,000 people reported killed and 5,000 wounded.

February, 1888.

- 1st.—Dense fog at Hankow.
- 5th. S. S. *Kuling* pioneer of the Upper Yangtze Steamship Co., leaves Shanghai for Ichang.
- 8th.—An earthquake was felt in Ilan, Formosa.
- 10th.—A large passenger boat off Chin-chune, 16 miles from Canton, attacked by two boats filled with pirates, who robbed them of all their clothing and \$4,000 in silver.—Valedictory address presented to Admiral Sir Richard Versy Hamilton, K.C.B., by the Hongkong Community.
- 13th.—Proclamation favourable to the voyage of the *Kuling*, issued by the Ichang Magistrate.
- 14th.—Great conflagration in Bangkok, Siam; a large timber yard and

300 houses destroyed; Estimated loss \$150,000.

17th.—H. M. S. left *Mutine* Singapore for Labuan on account of serious disturbances which have lately taken place in that quarter.

20th.—The Emperor of China goes in person to Temple of Heaven, Peking, to pray for the harvest.

22nd. Riot in Singapore by the natives, who refused to clear a space in front of their shops as ordered by the Municipal Authorities. Four men shot by the police.

26th.—Great fire at Hanoi, Tonkin, 13 lives lost including one Frenchman. Total loss of property estimated at \$70,000.

28th.—Ice begins to break at Tientsin.

March, 1888.

1st.—At Tientsin a ferry boat, crowded with passengers, coming in contact with a piece of floating ice, is upset and about 11 persons drowned.

2nd.—The Emperor of China went to the Pavilion of Purple Light where he witnessed athletic sports and a display of fireworks.